JOURNAL OF NUM. SOC. OF INDIA

VOL. 26 1964

G.K.U.

110116

119116

Diamond Book Binding House
Moh Karachh D.H.E.L Road Jwalapur

69254

110116

THE
JOURNAL
OF THE
NUMISMATIC SOCIETY OF INDIA

VOL. XXVI [1964] PART II

CHIEF EDITOR

A. K. NARAIN, M.A., PH.D. (LONDON)

Prof. & Head of the Deptt. of A.I.H.,C. & Archæology
Banaras Hindu University, Varanasi

EDITORS

P. L. GUPTA, M.A., PH.D.

Curator, Patna Museum, Patna

B. C. JAIN, M.A.

Dy. Director of Archæology & Museums, M.P., Raipur

R
737.05
N91J:26:2

THE
NUMISMATIC SOCIETY OF INDIA,
P.O. HINDU UNIVERSITY,
VARANASI—5

R
737.05
N91J 126:2
69254

THE
NUMISMATIC SOCIETY OF INDIA

OFFICE BEARERS
1964

President :

SRI A. GHOSH
Director General of Archæology in India, New Delhi.

Executive Council

Chairman :

SRI P. J. CHINMULGUND, I. C. S., POONA

Vice-Chairman :

DR. M. RAMA RAO, TIRUPATI

Members :

1. SARDAR A. A. CHALUKYE PATIL, DAMOH
2. DR. R. K. DIKSHIT, LUCKNOW
3. SRI K. D. BAJPAI, SAGAR
4. DR. P. L. GUPTA, PATNA
5. SRI B. C. JAIN, RAIPUR
6. SRI G. H. KHARE, POONA
7. SRI J. M. NANAVATI, RAJKOT
8. DR. P. B. DESAI, DHARWAR

General Secretary :

DR. A. K. NARAIN, VARANASI

Assistant Secretary :

SRI J. N. TIWARI, VARANASI

Treasurer :

VIND CHANDRA, VARANASI

r of the Journal :

M. A., PH.D. (LONDON),
ANASI—5.

TNA

~~69254~~

THE
JOURNAL
OF THE
NUMISMATIC SOCIETY OF INDIA

VOL. XXVI [1964] PART II

CHIEF EDITOR

A. K. NARAIN, M.A., PH.D. (LONDON)
Prof. & Head of the Deptt. of A.I.H.,C. & Archæology
Banaras Hindu University, Varanasi

EDITORS

P. L. GUPTA, M.A., PH.D.
Curator, Patna Museum, Patna

B. C. JAIN, M.A.
Dy. Director of Archæology & Museums, M.P., Raipur

ीकस्या ११८४-१

THE
NUMISMATIC SOCIETY OF INDIA,
P.O. HINDU UNIVERSITY,
VARANASI—5

पुस्तकालय

[illegible]

R
737.05
N91 J.26.2

JOURNAL OF THE NUMISMATIC SOCIETY OF INDIA

Vol. XXVI 1964 Part II

CONTENTS

Articles Page

1. The Viṁśopaka and its Quarter 127
Dr. D. C. Sircar, Carmichael Professor of Ancient Indian History and Culture, University of Calcutta.

2. Parasā Dayārāma Hoard of Silver Punch-marked Coins 131
Shri Sivaji Singh, Lecturer in Ancient Indian History and Culture, University of Gorakhpur.

3. Some Observations on Audumbara Coinage 157
Dr. Ajaya Mitra Shastri, Department of Post-Graduate Teaching, University Library Building, Nagpur.

4. A Study in the Copper Coins of Ramagupta 162
Dr. Upendra Thakur, Reader in Ancient Indian and Asian Studies, Magadh University, Bodhgaya, Camp-Gaya.

5. Remarkable Mughal Gold Coins in the State Museum, Lucknow 171
Shri C. R. Singhal, Numismatic Officer, State Museum, Lucknow.

6. On the Attribution of the Coins of Shahjehan II and III 177
Shri Nisar Ahmad, Tutor in Numismatics, Deptt. of Anc. Ind. Hist., Cult. & Archaeology, College of Indology, B. H. U.

7. A Sealing of the Atharvanika-Charana 214
Dr. V. S. Pathak, Professor and Head of the Department of Ancient Indian History, Culture and Archaeology, University of Gorakhpur.

8. Economic Significance of Roman Coins Found in India 222
Dr. Balram Srivastava, Lecturer in Ancient Indian History, Culture and Archaeology, College of Indology, B. H. U.

Miscellancea

1. A Copper Coin of Wima Kadphises Discovered in Aurangabad 228
Shri P. V. Ranade, Lecturer, Department of History and Ancient Indian Culture, Marathwada University, Aurangabad.

2. A rare Copper Coin of Huvishka 231
Shri Uttam Singh Rao, Government Officer, Krishna Basti, Sangrur, (Punjab).

3. A Note on An Unnoticed Kshatrapa Coin 233
Shri B. N. Mukherjee, Shiv Niwas, 56, Jatin Das Road, Calcutta-29.

4. A Coin of Kumarapala 235
Shri Adris Banerji, Sector IV, Ramkrishnapuram, New Delhi-22.

5. Adivaraha Coins 240
Shri B. M. S. Parmar, Numismatist, Jaipur Museum, Jaipur.

6 Discovery of a Pallava Coin (?) at Nagar, District Bhandara, Maharashtra 240
Shri C. Krishna, Archœological Asstt., Vishwakarma Building, Near Badwala Mahadeo Mandir, Kajipura, Bhopal.

7. An Electrum Coin of Vikramditya I : The Chalukyan Emperor of Badami 244
Shri S. Ramayya, Accountant General (Retd)., 'Vijaya' 281, Gopathy Narayan-Swamy Road, T'Nagar, Madras-17.

8. A Unique Gold Coin of Akbar 246
Shri C. R. Singhal

9. Akbar's Mint Chitor 248
Shri U. S. Rao

10. Kalinjar—A new Mint of Akbar 250
Shri U. S. Rao

11. Identity of Muhammad Shah of Sultanpur Copper Coin 253
Dr. A. H. Siddiqui, Reader in Chemistry, Science College, Saifabad, Osmania University, Hyderabad

12. Title of Fath Khan Son of Firuz Tughlaq—On His Gold Coins 255
Shri U. S. Rao.

13. A Copper Coin of Jehandarshah of Sholapur Mint 256
Dr. A. H. Siddiqui

14. A New—Type Copper Coin of Muhammad Quli Qutub Shah 258
Dr A. H. Siddiqui

15. Copper Coins of Burhan Nizam Shah III 262
Dr. A. H. Siddiqui

16. Note on some Legends of the Bahmani Coins 267
Dr. A. H. Siddiqui

17. Some Dateless Copper Coins of the Bahmani kings. 271
Dr. A. H. Siddiqui

18. On a Copper Coin of Firozshāh Bahmani 275
Shri Nisar Ahmad

19. Bronze Medallion Issued by the Mint at Bombay 276
Major C.H. Biddulph, 51, Ellerton Road, Wands-worth Common, London S.W. 18.

20. A Double Mohar of Śiva Siṁha Malla of Kathamandu 278
Shri Carlo Valdettaro, 16A, St. George Terrace, Hastings, Calcutta-22

Notes & News

1. Communications 280
2. Addenda and Corigenda 281
3 Obituary 282

Proceedings of the 53rd Annual Conference of the Numismatic Society of India 283

Statement of Accounts

Plates (at the end)

I. Obverse Symbols on the Punchmarked Coins from Parasā Dayārāma.

II. Reverse Symbols on the Punchmarked Coins from Parasā Dayārām.

III. Punchmarked Coins from Parsā Dayārāma.

IV. Coin of Vima Kadphises (1), Coin of Huvishka (2), An Unnoticed Western Kshatrapa Coin (3), Adivarāha Coins (4-12).

V. Remarkable Mughal Coins in Lucknow Museum (1-5), A Unique Gold Coin of Akbar (6), A Kalinjar mint issue of Akbar (7), Copper Coin of Jehandar Shah of Sholapur mint (8), An Electrum Coin of Chalukya Vikramaditya (9).

VI. Note on some Legends of the Bahmani Coins (1-13), Copper Coins of Burhan Nizam Shah III (9-24).

VII. Dateless Copper Coins of Bahmani Kings (1-9), New type Copper Coins of Muhammad Quli Kutub Shah (10-12), Pallava Coin (13), Bronze Medallion issued by the Bombay Mint (14).

VIII. Coin of Kumarapala (1), A Bahmani Coin (2), Sealing bearing Ātharvanika-Charaṇa (3), Method of affixing Seals to Documents (4-5).

THE VIṀŚOPAKA AND ITS QUARTER

D. C. SIRCAR

The word *viṁśopaka* is mentioned in a number of inscriptions as the name of a coin as also of a land measure. The derivative meaning of the word is uncertain ; but it seems to be wrongly Sanskritised from Prakrit *vīsovaga* = Sanskrit *viṁśopaga*, 'belonging to twenty', and the *viṁśopaka* was the twentieth of the standard silver coin in value and of the standard land measure in area.

That twenty *viṁśopakas* made one silver *dramma* was known to scholars from the celebrated Siyadoni inscription, line 20 of which mentions half of a *vigrahatuṅgīya-dramma* as equal to ten *viṁśopakas*.[1] This record comes from the Jhansi District of U. P. The recently published charter (592 A. D.) of *Vishṇushena* likewise represents five *viṁśopakas* as the same as one-fourth of the silver coin called *rūpaka*.[2] This inscription comes apparently from the Gujarat region. Some early medieval inscriptions of the same area speak of *viṁśopaka* as the name of a land measure.[3]

We have seen that twenty *viṁśopakas* are regarded as equal to the silver coin called *dramma* in one record and *rūpaka* in another. This raises the question whether *dramma* and *rūpaka* may be different names of the same coin. According to Bhāskarāchārya's *Līlāvatī* (thirteenth century),

20 cowrie-shells = 1 *kākinī*
80 ,, = 4 ,, = 1 *paṇa*
1280 ,, = 64 ,, = 16 ,, = 1 *dramma* ;

and the same work further says that the *dharaṇa* (i. e. the silver *kārshāpaṇa* or *purāṇa*), apparently the same as *dramma* was, in weight, equal to twenty four *ratis* and one-half of a *gadyāṇa*.[4] According to a table of equation popular in Eastern India during the late medieval period,

4 cowrie-shells = 1 *gaṇḍā*
80 ,, = 20 ,, = 1 *paṇa*
1280 ,, = 320 ,, = 16 ,, = *kāhaṇa* (*kārshāpaṇa*).[5]

---

[1] See D.R. Bhandarkar, *Carmichael Lectures*, 1921, p. 210; *CII*, IV, p. clxxxix, note 7.
[2] *Ep. Ind.*, XXX, p. 175, note 2; p. 180, text line 23.
[3] A. K. Majumdar, *The Chaulukyas of Gujarat*, p. 244.
[4] Above, VII, pp. 82 ff.
[5] Loc. cit.

The two tables make it clear that the *dramma* and *kārshāpaṇa* (*purāṇa* and *dharaṇa*) were regarded as the same, even though the weight of the former is given as twenty four *ratis* while that of the latter, as known from older works like the *Manusmṛitī*, was thirty two *ratis*. This is because the name *kārshāpaṇa* here indicates the silver hemidrachmae introduced by the Śaka Satraps of Western India and imitated by the Traikūṭakas, Kalachuris and Guptas. In the fifth century A. D. when Buddhaghosha flourished, this new *kārshāpaṇa* was called *rudradāmaka-kārshāpaṇa* (after the celebrated Śaka Satrap Rudradāman I, 130-50 A. D.) and was regarded as three-fourths of the old *kārshāpaṇa* (weighing thirty two *ratis*) in weight and value.[1] The theoretical weight of the new *kārshāpaṇa* was thus twenty four *ratis* although it was probably somewhat lighter actually. That the same silver coin was called *rūpaka* since the age of the Guptas is clearly indicated by epigraphic evidence. Thus the Gupta silver coins, imitated from the Śaka silver currency, are called *rūpaka* in the Baigram copper-plate inscription (448 A. D.)[2] while Kalachuri Kṛishṇarāja's silver coins of the same type are mentioned as *kṛishṇarāja-rūpaka* in the Anjaneri plates (710 A. D.).[3]

Just as twenty *vimśopakas* were equal to a silver *dramma* = *kārshāpaṇa* = *rūpaka* (twenty four *ratis* theoretically), the *shoḍaśikā* was one-sixteenth of the same silver coin in value. Since the *shoḍaśikā* is comparable to the old copper *paṇa*, sixteen of which made the old *kārshāpaṇa* (*purāṇa* or *dharaṇa*) weighing thirty two *ratis*, there is no doubt that the *vimśopaka* and *shoḍaśikā* were copper coins. The fact that the *vimśopaka* was equal to about one *rati* of silver also suggests that it was a coin of copper and not of silver.

The coin name *vimśopaka* is sometimes found in the Prakrit form *visovā* in West Indian epigraphs like the Patan inscription of the time of Siṅghaṇa.[4] Apparently the same coin is called *vīsa* (Sanskrit *vimśa*) in Kannaḍa inscriptions as in *lokkīya-vīsa* or the *vīsa* minted at Lokki or Lokkiguṇḍi, i. e. modern Lakkundi in the Dharwar District of Mysore.[5]

As regards the land measure called *vimśopaka*, there is little doubt that the name survives in the modern *biswa* (Marathī *visva*) which is the twentieth part of a property especially of the

[1] Above, VII, pp. 189-90 ; cf. *Select Inscriptions*, pp. 158-59.
[2] *Select Inscriptions*, p. 343 and note 5.
[3] *Ep. Ind.*, XXV, p. 229. Pratīhāra Bhoja's silver coins (Smith's *catalogue*, pp. 241-42), probably called *ādivarāha-dramma* in the Siyadoni inscription, were really double *dramma*.
[4] *Ep. Ind.*, I, p. 343 ; *CII*, IV, p. clxxxix, note 7.
[5] *AREp.* 1933-34, B. K. No. 120.

standard land measure called *bighā*. according to Wilson's glossary.

If twenty *viṁśopaka* (*visovā*, *vīsa*) coins of copper were equal to one silver coin equated with 1280 cowrie-shells, one *viṁśopaka* would be equal to 64 cowrie-shells. But the number of cowrie-shells to be equated with a *dramma* is sometimes given differently. Thus, according to a scheme popular in the Rajasthan region during the late medieval period,

5 cowrie-shells = 1 *pāvīsā*
100 ,, = 20 ,, = 1 *lohaḍiyā*
2000 ,, = 400 ,, = 20 ,, = 1 *dramma.*[1]

Although it is difficult to say whether this *dramma* is the same silver money weighing twenty four *ratis* theoretically or the silver *ṭaṅka* or *rūpīa* issued by the Muslim rulers, the name *pāvīsā* in the above table is interesting since it is clearly Sanskrit *pāda-viṁśaka* or quarter *viṁśopaka*. The gap between the old and new rates of exchange, viz. 80 quarter *viṁśopakas* = 20 *viṁśopakas* = 1 *dramma* and 400 *pāvīsās* = 100 *visās* or *viṁśopakas* = 1 *dramma*, may of course suggest that the *dramma* here is a heavier coin such as the Muslim silver money like the *rūpīa* of 80 or 96 *ratis*.

The old rate equating 20 *viṁśopakas* with the *dramma* = *kārshāpaṇa* = *rūpaka* would suggest the equation of 80 *pāvīsās* (*pāda-viṁśakas* = *pāda-viṁśopakas*) with one silver coin, and this rate seems to suggest further that the word *pāvīsā* was later modified to *paisā* through an intermediate form like *paīsā* = Sanskrit *pada-viṁśaka*, which is the same as *pāda-viṁśaka* (*pāda-viṁśopaka*).

According to Wilson's Glossary, *paisā* (variously written as *pysa*, *pyce*, *pice*, etc. in English) was a copper coin which, under the native government, varied considerably in weight and value, the East India Company's pice being fixed at the weight of 100 grains and rated at 64 to the silver rupee. That it was sometimes rated, like the quarter *viṁśaka* or *viṁśopaka* to the *dramma*, at 80 to the rupee is also known from Fryer (1673 A.D.) as quoted in the *Hobson-Jobson*.

It is interesting to note that the word *paisā* (*pada-viṁśaka*, '$\frac{1}{4}$ of $\frac{1}{20}$' i.e. $\frac{1}{80}$) is not only used to indicate the copper coin a number of which are equated with the rupee, but that, in Marāṭhī, it also means a land measure which is now regarded as equal to $7\frac{1}{2}$ *bighās*. The area of land, of which the *paisā* was $\frac{1}{80}$, was originally about 600 *bighās*. The fixation of the rent of a *viṁśopaka* of land at the high rate of 24, 20, 16 or 10 *drammas* in the early medieval records of Gujarat indeed seem to refer to a big area.[1]

---

[1] *Ep. Ind.*, XXXIII, p. 238.

---

[1] A.K. Majumdar, *The Chaulukyas of Gujarat*, p. 244. The purchasing power of a silver coin was very high and the price of the produce of the fields was very cheap. Under the circumstances, 10 *drammas* could have been the tax for a *viṁśopaka* of fallow land only if it was a very big area.

110116

PARASĀ DAYĀRĀMA HOARD OF SILVER PUNCH-MARKED COINS

SHIVAJI SINGH

[Pls. I-III]

Parasā Dayārāma is a village in the Farenda Tehsil of the Gorakhpur District, situated at a distance of about two miles to the North-west of the Prandarpur Railway station on the N. E. R. It was from the mound of this village that the present hoard of silver punch-marked coins was discovered recently. The district authorities have kindly allowed the treasure to remain under my custody for some time for the purposes of classification and study, and I present below the results of my initial examination of the hoard.

This hoard can be studied from different stand points ; but here I have confined myself mainly to the task of identifying the symbols on obverse and reverse, and the classification of coins.

Discovery of the Hoard

The circumstances under which the hoard was discovered are worth noting. In course of the U. P. Govt. Scheme of Archaeological Explorations in the Gorakhpur Division, being carried on under my supervision by the Department of Ancient History, Culture and Archaeology, University of Gorakhpur, an exploration party consisting of Messrs V. S. Tiwari, K. P. N. Singh and R. R. Pal visited the village of Parasā Dayārām on March 13, 1964. There, they came to know that a man named Sukkhoo had found a hoard (*loṭiyā* as the villagers called it) of coins a few months back but, as only a few days subsequent to that find his daughter-in-law had expired and as his son too had fallen seriously ill, he had burried the hoard back to its original place at the instance of a local *Sokhā* believing that it was the treasure that had brought him the misfortune. They contacted him and with great hesitation the man showed the place where he had burried the treasure. The party dug-out the present hoard, from only a few inches below the surface of the mound. This is the first hoard of its kind in Gorakhpur.

The hoard was kept in a new earthen pot, the original pot having been broken and thrown away by Sukkhoo. The hoard consisted of 167 silver punch-marked coins and a piece of 10 np which Sukkhoo had added to the treasure from his pocket, while replacing it, probably as a self-imposed fine for keeping the treasure.

Obverse Symbols

As many as seventy-nine marks have been identified on the obverse of these coins. The symbols can be studied from different angles. The structure of the symbol and its sources is one angle. The vegetable and animal kingdoms, objects of land, water and sky all have contributed to the component parts of the symbol-structure. Again, some structures are products purely of the human sense of symmetry. The function of the symbol on the coin is another consideration. Every symbol has a particular place in the symbol-group and therefore the symbols may easily be distinguished as first symbol, second symbol and so on. In appendix 'B' we have noted the place of every symbol. Then, there is a third consideration, viz., the meaning of the symbol or what is called the problem of symbolism. This last aspect of study is quite absorbing and will be taken up separately in a subsequet study. We give below only some observations on these symbols.

There are two varieties of the sun-symbol **1a** and **1b** (**Pl I**). They figure on all classes of coins promiscuously and the difference in these two varities does not seem to have any significance. The *Shaḍara-Chakra* or the six-armed symbol found on these coins is of fifteen varieties, symbols 2a-2o (**Pl. I**). On the obverse of six coins (Nos. 32-37) a particular variety of *Shaḍara-Chakra* symbol **2i** (**Pl. I**), is found constituting *two loops attached to a handle, a knob-like object and a beetle placed between three arrows round a circle with dot.* These coins are of a known variety[1] being the same as *Patraha* II. X. h; *BMC*, 2, V. C.; D. P. 24 Al and *APGM*, III. E. l.; but it is significant to note that the second-symbol as found on this variety of coins in the present hoard is slightly different from the one noticed by scholars on this variety of coins from other sources. The symbol *stag before a twig and an object at the back* is a well-known fifth symbol but its several variants have not been noticed by scholars. On the basis of the differences in the twigs and the objects on the back, we may distinguish three definite varieties of this symbol **23a-23c** (**Pl. I**). One of the obverse symbols (**52, Pl. I**) are seen perhaps for the first time on the coins of this hoard. Symbol **54** (**Pl. I**) may be a new symbol or the remains of the symbol *goat with a cluster of five dots at the back standing before a tree in railing* (Symbol 126, *APGM.*, Pl. II). One symbol could not be restored completely and is thus given in its incomplete form (**55, Pl. I**).

---

[1] While referring to previous works the following abbreviations are used :—

Patraha = Patraha Hoard, (*MASI.*, No. 62)

BMC. = *Catalogue of Indian Coins in the British Museum (Coins of Ancient India).*

D.P. = Durga Prasad's Classification (*NS.*, Vol. XLV)

APGM. = *The Punch-Marked Coins in the Andhra Pradesh Government Museum* (Andhra Pradesh Government Museum Series No. 1)

Walsh = Punch-Marked coins from Ṭaxila (*MASI.* No. 59)

Gokulavana = Gokulavana Hoard found in Sultanpur (*JNSI.* Vol. XXI, pp. 116-117)

Reverse Marks

There are a large number of marks on the reverse of the coins. It is not easy to identify all of them. Forty-three of these marks have, however, been identified as given on **Pl. II.** A comparison of these marks with those found on the punch-marked coins of other hoards will be attempted separately in a subsequent study, but it may be pointed out here that certain theories propounded on the relation of the reverse marks with mark or marks on the obverse will have to be revised in the light of the present hoard. We mention here only one example. Dr. P. L. Gupta has derived the conclusion that the reverse marks on the Maurya coins are of two types 'original' and 'counter-struck' and that the 'original marks were punched along with the obverse marks, and *are of the same size as the marks on the obverse*'.[1] Several Mauryan coins of the present hoard (e. g. Nos. 84-89) have *caduceus* on both the sides, obverse as well as the reverse. It is clear from these coins that the size of *caduceus* is not the same on the two sides, the reverse *caduceus* being invariably smaller and thinner in size. Therefore, only on the basis of equality in size, it is not safe to think that these marks were punched simultaneously both on the obverse and the reverse.

Classification

The system of classification followed here is based upon the place of a symbol in a symbol-group. Sun and *shadara-chakra* figure on the obverse of almost all the coins except those of classes XVI and XVII. They are taken to be the first and second symbols respectively. The remaining symbols, excluding 7, 12, 24 and 49 (**Pl. I**), have been identified as third or class symbols, fourth or group symbols and fifth or variety symbols. Mark 49 singly and marks 7, 12 and 24 collectively replace the first three symbols in the symbol-group. Thus, various classes, groups and varieties have been distinguished. One class may have several groups and one group may have several varieties. This system of classification, proposed by Dr. P. L. Gupta[2], is scientific and fits in also with the considerations of fabric and reverse marks etc.

---

[1] *JNSI*, Vol. X, p. 48.

[2] *Ibid*, Vol. XII, pp. 136-140; *APGM*, p. 64

The classes have been arranged below more or less in a sequence but I have intentionally not grouped them into fixed periods. This is because of the fact that, although some classes are known to be pre-Mauryan or Mauryan, there are several others whose position on the chronological scale is doubtful in the present state of our knowledge. In his work *The Punch-Marked Coins in the Andhra Pradesh Government Museum* published in 1960, P. L. Gupta has arranged the various classes of punch-marked coins into five chronological periods. But there is clearly a confusion about these so called 'periods.' He has himself noted that the coins classified by him under period IV are 'intermediatory between the coins of periods II and III'[1]. As the period II denotes late pre-Mauryan and period III Mauryan, one fails to understand what Dr. Gupta means by such a statement. Again, it causes surprise when he notes further that 'period V is tentatively attributed to a variety of coins' which 'may belong to period III or to a later period'.[2] It is evident that the so-called 'periods' of Gupta are no periods at all. They are, at the most, only categories of classes.

There are seventeen classes of coins in the present hoard. Coins of one or more groups are represented in every class and similarly one or more varieties figure in every group.

Class I

The class having a *hare to right with three taurines* **27, Pl. I**) as its distinguishing mark is represented by a single coin (No. 30). It has a *palm tree* (**35, Pl. I**) and an *elephant to right* (**22b Pl. I**) respectively as its group and variety marks. This is a known variety being the same as Walsh, B (b) 1 ; Patraha, III. VIII. 2 ; *BMC*, 6. V. a, c ; DP, $28A_1$ and *APGM*, I.D. 1.

Class II

The class with a *bull to right on a five-arched hill* symbol (**4, Pl I**) as its mark has two coins (Nos. 3 and 31). Both of them have a *triangle-headed standard with four taurines* (**32, Pl. I**) as their group mark and an *elephant to right* (**22b, Pl. I**) as their variety mark. Thus they belong to one and the same variety which is the same as Walsh Cl ; Patraha, III. II. b ; *BMC*, 6. II. e ; DP, $25A_1$, and *APGM*, II. F. 1.

Class III

Two coins (Nos. 1 and 2) are of the class which is distinguished by a *tree on a five-arched hill* (**5, Pl. I**). Both of them belong to one and the same group with a *bull to right* (**21a, Pl. I**) as their fourth mark, but they are of different varieties.

---

[1] *Ibid*, p. 65.

[2] *JNSI*, Vol. VIII, p. 128.

Var. a. Coin No. 1 has an *elephant to right* (**22a, Pl. I**) as its fifth mark and is the same as Walsh, L1 ; Patraha, III. VIII.a ; *BMC*, 6. VI.a ; DP, 17A$_3$ and *APGM*, II. G(a). 1.

Varb. b. Coin No. 2 has a *circle with a dot flanked by two taurines* (**34, Pl. I**) as its variety mark and is the same as Walsh, L2 and *BMC*, 6. VI. b.

Class IV

The class with a *hare to right on a five-arched hill* (**3, Pl. I**) as its distinguishing mark has ten coins (Nos. 4-13) in this hoard. These coins are distinguishable into two groups based on their fourth marks.

GROUP A. The first nine coins belong to one group with a *bull to right* (**21a, Pl. I**) as their fourth mark. Coin No. 12 has indistinct fifth mark. It is not possible, therefore, to assign it to a particular variety. The remaining coins are of the following four varieties :

Var. a. Coin No. 4 has a *circle with a dot flanked by two taurines* (**34. Pl. I**) as its fifth mark and is of the same variety as Walsh, A7 ; Patraha, III. IV. d ; *BMC*, 6. III. d ; DP, 29A2 and *APGM*, II. H(a). 3.

Var. b. Coin Nos. 5 and 6 have a *thick wavy line* (**51, Pl. I**) as their variety mark and are the same as Walsh, A5 ; Patraha, III. IV. f ; *BMC*, 6. III. f and DP, 29A$_4$.

Var. c. Four coins (Nos. 7-10) have an *elephant to right* (**22b, Pl. I**) as their fifth mark and are of the same variety as Walsh, A1 ; Patraha, III. IV.b ; *BMC*, 6. III. C ; DP, 29A$_2$ and *APGM*, II. H(a). 2.

Var. d Coin No. 11 has *four beetles in a pond* (**45, Pl. I**) as its fifth mark. This coin is of the same variety as Walsh, A4 ; Patraha, III. IV.h; *BMC*, 6. III.g ; DP, 29A$_5$; *APGM*, II.H(a). 7.

GROUP B : Of this class is represented by a single coin (No. 13) which has a *frog* (**48, Pl. I**) as its group mark. The fifth mark on this coin is indistinct. This is a coin of group II. H.(b). of *APGM*.

Class V

This class is distinguished by the mark *six-arched hill* (**7, Pl. I**). Two coins (Nos. 16 and 17) belong to this class. Both of them are of one and the same variety with

2

two beetles in a rectangle (**47, Pl. I**) and *two beetles in a S-shaped curve* (symbol 46) respectively as their fourth and fifth marks. They are of the same variety as Walsh, I 1 ; Patraha, III. VIII. i ; *BMC*, 6. VII. e and *APGM*, II. A. 1. The coin No. 16 has an extra sixth mark *four dotted circles in a long rectangle* (**53, Pl. I**) also on its obverse.

Class VI

The mark *three-arched gate* (**8, Pl. I**) is the distinguishing mark of this class. Twelve coins (Nos. 18-29) that belong to this class have all a *hare with a pup in its mouth* (**26, Pl. I**) as their fourth mark and thus constitute only one group. The fifth mark on these coins (Nos. 27 and 21) is not clear and that on coin No. 29 it is totally missing. Their variety cannot be ascertained. The remaining coins are of the following four varieties :

Var. a. Two coins (Nos. 18-19) have a *tree in a railing* of six squares (**17, Pl. I**) as their fifth mark. They constitute a variety which is the same as Patraha, II. XI. f; *BMC*, 2. VIII. b; DP, 39 B_3 and *APGM*, II. K. 2.

Var. b. Two coins (Nos. 20-21) have a *bud-like object flanked by flags and semi-circles* (**42 Pl. I**) as their fifth mark. They are of the same variety as Patraha, II. XI. b; *BMC*, 2. VII. e.g.; DP, 29B_2 and *APGM*, II. K. 7.

Var. c. Three coins (Nos. 22-24) have *caduceus with its circles placed at a distance* (**36a, Pl. I**) as their fifth mark. They represent the same variety as Patraha, II. XI. c; *BMC*, 2. VII. h; DP, 39B_2 and *APGM*, II. K. 4.

Var. d. Two coins (Nos. 25-26) have *four taurines around a solid circle* (**29, Pl. I**) as their fifth mark. They constitute the same variety as Patraha, II. XI. d; *BMC*, 2. VII. k and *APGM*, II. K. 3.

Class VII

Two coins (Nos. 48-49) belong to class VII and have a *bow with an arrow and a taurine below* (**38, Pl. I**) as its distinguishing mark. Both of them have a *caduceus with its circles placed one over the other* (**36b, Pl. I**) and a *four-squared square* (**14, Pl. I**) respectively, as their fourth and fifth marks. They constitute a variety which is the same as Patraha, II. V. J ; *BMC*, 2. IX. a-c; DP, 31 A_1 and *APGM*, IV. A. 1.

Class VIII

Twenty one coins (Nos. 50-70) belong to this class which is distinguished by the class mark *tree on a railing with a taurine on either side* (**16, Pl. I**). All the coins of this class have *caduceus* as their fourth mark but as the *caduceus* symbol is of two kinds, they may be separated into two groups:

GROUP A: First fifteen coins of this class form a group with one, probably an earlier variety of *caduceus* (**36a, Pl. I**). Broadly speaking, these coins are of the following two varieties.

Var. a. Four coins (Nos. 50-53) have *four-squared square with dumb-bells and taurines placed diagonally* (**13, Pl. I**) as their fifth mark. These coins are, thus, of the same variety as Patraha, II. V. i; *BMC*, 2. IV. g; DP, 30 A_1 and *APGM*, IV. B. 2.

Var. b. Eleven coins (Nos. 54-64) have a *stag before a twig and an object at the back* as their fifth mark and constitute a variety which is the same as Patraha, II. V. a-h; *BMC*, 2. IV. c-h; DP, 2 A_3 and *APGM*, IV. B. 1. The coins of this variety are very interesting. A minute observation of these coins discloses that they may be further separated into sub-varieties. The second symbol (**2d, Pl. I**) on the first five coins (Nos. 54-58) is different from that which figures on the remaining coins (Nos. 59-64) of this group which have the symbol (**2e, Pl. I**) as their second mark. Again, there are marked differences in the twigs and the objects at the back of the stag and on the basis of these differences, three variants of this symbol (**23a, 23b & 23c, Pl. I**) may be clearly recognised. The coins of this variety may, therefore, be distinguished into the following four sub-varieties:

Var. b_1. Four coins (Nos. 54-57) are of one type having symbols 21 and 23b (**Pl. I**) respectively as their second and fifth marks.

Var. b_2. Coin No. 58 represents another sub-variety for, although it has the same second symbol as that on the coins of the previous variety, its fifth mark (**23c, Pl. I**) is different.

Var. b_3. Coin Nos. 59-60 have symbols 2e and 23a (**Pl. I**) as their second and fifth marks both of which are different from the corresponding marks on the coins of the sub-varieties b_1 and b_2.

Var. b_4. Four coins (Nos. 61-64) have the same second symbol as that on the coins of Var. b_3, but their fifth mark is different from the corresponding mark of var. b_3 and resembles the fifth mark found on the coins of Var. b_1.

GROUP B: The second group of class VIII is distinguished by the second variety of the *caduceus* (**36b, Pl. I**). Six coins (Nos. 65-70) of the present hoard belong to this group. Two variants of the *stag before a twig* symbol are found as fifth mark on these coins, hence they may be grouped into two sub-varieties.

Var. a_1. Coins Nos. 65, 66 and 70 form one sub-variety by having the symbol 23c (**Pl. I**) as their fifth mark.

Var. a_2. The remaining three coins of this group (Nos. 67-69) form another sub-variety and have symbol 23b (**Pl. I**) as their fifth mark.

Class IX

This class, which has a *bull to right with a fish on the back and another under the mouth* (**44, Pl. I**) as its distinguishing mark, is represented by six coins (Nos. 39-44). The interesting feature of the six-armed symbol varying within a class, as noticed in case of Class VIII, continues to be a feature of the present class too. On the basis of their fourth marks, the coins of this class may be distinguished into two groups :

GROUP A : Coin Nos. 39-42 fall into one group, for all of them have the same variant of *caduceus* (**36b, Pl. I**) on them which characterises their group. The fifth mark on coin No. 41 is indistinct. The other coins of this group are of the following two varieties :

Var. a. Coin Nos. 39 and 40 constitute one variety with symbol 23a (**Pl. I**) as their variety mark. This variety is the same as *BMC*, 2. IV. k-1 and Gokulavana, var. 11. The six-armed symbol on these two coins is not the same. Coin No. 39 has the symbol 2d (**Pl. I**) while coin No. 40 has the symbol 2e (**Pl. I**). They may be taken to represent two sub-varieties of coins.

Var. b. Coin No. 42 has *two dots placed side by side and each surrounded by five dots* (**55, Pl. I**) as its fifth mark. This may be a new variety. If, however, these dots are remains of a *goat standing before a tree in railing with a cluster of five dots at the back*, this coin will represent the same variety as Patraha, II. VI. b ; DP, 33 A_2 ; Gokulavana, var. 10 and *APGM*, IV. C. 1.

GROUP B :

Two coins (Nos. 43-44) have *four taurines* round a solid circle (**29, Pl. I**) as their fourth mark. The fifth mark on coin No. 43 has symbol 54 (**Pl. I**) as its fifth mark. This is either a new variety or the same as Patraha, II. VI. 'c' ; *BMC*, 2. IV. m ; Gokulavana, var. 13 and *APGM*, IV.D. 1.

Class X

Coin No. 14 is different from all other coins of this hoard and is the sole representative of its class. It has, besides the sun and *shadara-chakra, a six-arched hill* with *dumb-balls* (**10, Pl. I**) and *a thick S-shaped mark in a square* (**52, Pl. I**). It is a coin of the same group os Bahal, Coin No. 40 but represents a different, probably a new variety.

Class XI

The class distinguished by the mark *three-arched hill with three taurines over it* (**11, Pl. I**) is represented by one coin (No. 15). It has respectively the symbols 29 and 33 (**Pl. I**) as its group and variety marks. Coins of this group and variety belong to other classes also e. g., *APGM*, IV. D. 2, but under the present class, it constitutes a variety which is the same as Gokulavaṇa, var. 22.

Class XII

Six coins (Nos. 32-37) of the hoard are of one class and have a *flask-like object surrounded by six taurines* (**30a, Pl. I**) as their class mark. All these coins have *four beetles in a pond* (**45, Pl. I**) as their group mark and *stylized branch of a tree* (**20, Pl. I**) as their variety mark. Thus they belong to the same variety as Patraha, II. X. h; *BMC*, 2. V. C; DP, 24A$_1$ and *APGM*, III, E. 1. These coins, although of a well-known variety, are significant for the particular type of *Shaḍara-chakra* found on these coins is different from that which is reported to accompany this symbol group. It is not the type *three loops with handle placed between arrows* as has been identified on this variety of coins by scholars but *a loop with handle, a knob-like object and a beetle between three arrows* (**21, Pl. I**) which figures on these coins.

Class XIII

The mark *six taurines round a solid circle* (**30b, Pl. I**) is the distinguishing mark of this class which is represented by a single coin (No. 38) of this hoard. It has symbols 45 and 55 (**Pl. I**) respectively as its group and variety marks. The coin belongs to the same variety as *BMC*, 2. V. d. The symbol 55 which is shown on **Pl. I** in its incomplete form is perhaps the *bird on a tree symbol* as seen on *BMC*, p. 42.

Class XIV

Coin No. 45 is the sole representative of the class distinguished by a *human figure in a dancing or fighting pose* (**50a, Pl. I**). It has a *leaf-less tree in a four-squared railing* (**18, Pl. I**) as its group mark and a *bull to right* (**21a, Pl. I**) as its variety mark. It represents the same variety as Gokulavana, var. 25 and *APGM*, III. G. 1.

Class XV

Ninety one coins (Nos. 71-161) have the well-known *crescent on a three-arched hill* symbol as their class mark. On the basis of their fourth and fifth marks, these coins are further classified into several groups and varieties. Nine coins (Nos. 153-161) of this class have indistinct fourth and fifth marks. Their reverse marks also are not clear. It is not possible, therefore, to assign them to any particular groups and varieties. The remaining coins of this group belong to the following seven groups :

GROUP A : Six coins (Nos. 71-76) have four *beetles in a pond* (**45, Pl. I**) as their fourth mark. The fifth symbol on two coins (Nos. 71 and 72) is not clear enough to be identified. The remaining coins are of two varieties :

Var. a. Three coins (Nos. 73-75) have the *branch of a tree* as their fifth mark. These coins are of the same variety as Patraha, II. X. b; *BMC*, 2. V. a; D. P, 40 C_1 and. *APGM*, III. A (b). 3. It is worth noting that the *tree branch* on coin 73 (**19 Pl. I**) is different than that on coins 74 and 75 (**20 Pl. I**).

Var. b. Coin No. 76 has a *bull to right* (**21a, Pl. I**) as its fifth mark and constitutes a different variety of Gronp A.

GROUP B : Thirteen coins (Nos. 77-89) have *caduceus* (**36b, Pl. I**) as their fourth or group mark. Two coins (Nos. 77 and 14) have no traces of the fifth mark. The remaining coins are of the following four varieties :

Var. a. Coin Nos. 78 and 79 have *four crescents round a solid circle* (**40a, Pl. I**) as their variety mark.

Var. b. Four coins (Nos. 80-83) have *three taurines round the head of a tortoise* (**28, Pl. I**) as their fifth mark. They represent the same variety as Patraha, II. III. c; *BMC*, 2. III. b; D. P, 40 A_{11} and Bairat[1] Coin No. 7.

Var. c. Coin No. 85 has a *stag before a twig with an object at the back* (**23b, Pl. I**) as its fifth mark and represents the same variety as *BMC*, 2. IV. b.

Var. d. Four coins (Nos. 86-89) have *triskelis with arms to right* (**41-41b, Pl. I**) as their fifth mark. They represent the same variety as Patraha, II. IV. C. and *APGM*, III. A (h). 3.

GROUP C : Twenty coins (Nos. 90-109) form one group with *three branches of a tree at the corner of a railing* (**15, Pl. I**) as their fourth mark. These coins may be classified further into the following four varieties :

Var. a. Coin No. 91 has for its fifth mark the symbol 55 (**Pl. I**). This mark is quite clear on the lower left corner of the coin but it is partly punched and therefore the exact structure of the symbol cannot be restored with certainty.

---

[1] *Ibid*, p. 26.

Var. b. Sixteen coins (Nos. 92-107) have a *bull to right with a taurine under its mouth* (**21b**, **Pl. I**) as their fifth mark. They represent a variety which is the same as Patraha, II. I. a; *BMC*, 2. I. a; DP, 40J$_1$ and *APGM*, II. A (c). 1.

Var. c. Coin No. 108 has a *human figure* (**50b, Pl. I**) as its fifth mark. It is a rare variety of punch-marked coins. A coin of this variety is known from a Taxila hoard, now in Banaras Hindu University.[1]

Var. d. Coin No. 109 has as its fifth mark a *triangle headed standard under an arch flanked by a taurine on either side.* It is a variant of symbol 32 (**Pl. I**). This represents the variety *BMC*, 2. I. d ; DP, 40 J$_2$ and *APGM*, III. A. (c)2.

GROUP D : Thirteen coins (Nos. 110-122) belong to this group with *peacock on a five-arched hill* (**6**, **Pl. I**) as their fourth mark. Three of these coins (Nos. 110, 121 and 122) have indistinct fifth marks and their variety cannot be ascertained. The remaining ten coins belong to a single variety and have a *steel-yard* (**43**, **Pl. I**) as their fifth mark. They are of the same variety as Patraha, II. a-b ; *BMC* 2. II. a-b ; DP, 40B$_1$ and *APGM*, III. A (d). 1.

GROUP E : Seven coins (Nos. 123-129) constitute a group with a *palm in a square* (symbol 37) as their fourth mark. Six coins of this group are of one variety and one coin is of another variety.

Var. a. Coin Nos. 123-128 have a *bull to the right with taurine under its mouth* as their fifth mark. They represent the same variety as Patraha, II. VIII. b ; *BMC*, 2. IV. v ; DP, 40G. and *APGM*, III. A (e). 1.

Var. b. Coin No. 129 has *a human figure on a platform with two taurines placed on either side* (**31**, **Pl. I**) as its fifth mark. The symbol seems to be an incomplete form of the symbol in which the human figure is placed on a pole in a railing flanked by taurines. Thus it represents a known variety being the same as Patraha, II. VIII a ; *BMC*, 2. IV. u ; DP, 40G$_1$ and *APGM*, III. A (e). 2.

GROUP F :

Eighteen coins (Nos. 130-147) constitute a group with a *hare with a pup in the mouth, holding the pup at the back* (**26**, **Pl. I**) as their common fourth mark. Coin Nos. 131 and 143-145 have indistinct fifth mark on them. The remaining coins may be classified into the following two varieties :

---

[1] Ibid, XIII, P. 59, Pl. III. 6.

Var. a. Twelve coins (Nos. 139 and 132-142) form one group having a *bud-like object with flags and semi-circles on either side* (**42, Pl. I**) as their fifth mark. This is the same variety as Patraha II. XI. a ; *BMC*, 2. VII a-d ; DP, $40H_1$ and *APGM*, III. A (a). 2.

Var. b. Coin Nos. 146 and 147 are representatives of a different variety and have an *elephant to right* (**22a, Pl. I**) as their variety mark. They constitute the same variety as Patraha, II. XI. i ; *BMC*, 1. I. a-b ; DP, $40H_3$ and *APGM*, III. A (a). 1.

GROUP G :

Five coins (Nos. 148-152) have a *tree on a four-squared railing* (**18, Pl. I**) as their fourth mark. The fifth mark on coin No. 148 is indistinct. The rest of the coins may be grouped into the following three varieties which seem to be new to our knowledge.

Var. a. Two coins (Nos. 149 and 150) have an *arrow with a bow and a dot on either side* (**39, Pl. I**) as their fifth mark and form the first variety of this group.

Var. b. Coin No. 151 has *four crescents round a circle* (**40b, Pl. I**) as its fifth mark and constitutes the second variety of this group.

Var. c. Coin No. 152 has a *bull to right* (**21a, Pl. I**) on it and constitutes the third variety of this group.

Class XVI

Three coins (Nos. 162-164) constitute a class of their own. These coins do not have the usual first three symbols on them. The place of the usual symbols on these coins is occupied by the mark of *three human figures with dots* (**49, Pl. I**). They may be further classified into two groups :

GROUP A : Coin No. 162 has a *hare with a pup in its mouth* (**26, Pl. I**) as its group mark and a *bud-like object flanked by flags and semi-circle on both sides* (**42, Pl. I**) as its variety mark. It represents the same variety as *BMC*, 2. I. h. The coin is similar to the coins of variety XV. F. a. of the present hoard except that the usual symbol on it has been substituted by the *three human figures*.

GROUP B : Two coins (Nos. 163 and 164) belong to the second group of this class. They have the symbol *three branches of a tree on the corner of a railing* (**15, Pl. I**) and a *spider with an elephant* (**25, Pl. I**) respectively as their group and variety mark. Thus, they represent the same variety as Patraha, II. I. f; *BMC*, 2. I. g; DP, $42A_1$ and *APGM*, III. B(b). 1.

Class XVII

Three coins (Nos. 165-167) have the marks of *three spear-heads over an oval placed on two posts* (**12**, **Pl. I**), *six-arched hill* (**7, Pl. I**) and a *pup on a railing pole* (**24**, **Pl. I**) as their first three marks. These symbols have taken the place of the usual first three symbols on the punch-marked coins. Thus they form a class of their own.

These coins may be further classified into groups and varieties :

GROUP A : Coin No. 165 has a *caduceus* (**36b**, **Pl. I**) and *three taurines round the head of a tortoise* (**28, Pl. I**) as its fifth mark. But for the first three marks, the coin is similar to the coins of variety XV. B. b of the present hoard.

GROUP B : Coin No. 166 has *three branches of a tree on the corner of a railing* (**15, Pl. I**) and a *spider with an elephant* (**25, Pl. I**) as its fourth and fifth marks. The coin is similar to the coins of varieties XV. C. and XVI. B of the present hoard; only its first three usual symbols are different.

GROUP C : Coin No. 167 is also the sole representative of its group and variety among the coins of class XVII. It has a *peacock on a five arched-hill* (**6**, **Pl. I**) and a *steel-yard* (**43, Pl. I**) respectively as its group and variety marks. But for the first three symbols, the coin is similar to the coins of variety XV. D. of the present hoard.

APPENDIX A

DESCRIPTIVE LIST OF THE COINS IN PARASĀ DAYĀRĀMA HOARD

Note:—The obverse and reverse symbols refer to the symbols illustrated respectively on **Pl. I** and **Pl. II** accompanying this paper. Question mark after a symbol (2e ?, 8 ? etc.) means that the symbol is identified tentatively. Question marks standing independently (?) denote that the symbol is indistinct and unidentifiable. Long dash mark (—) indicates that the symbol is totally absent. Weights are given in grammes and sizes in centimeters. The measurements are of one or two sides in case of respectively the square and rectangular coins; and in case of the circular and elleptical coins, the measurements are respectively of the diameter and the major and minor axes. Following abbreviations have been used to indicate the shapes of the coins ; C = circular ; E = elleptical ; R = rectangular ; R_1, R_2, R_3, R_4 = rectangular with respectively one, two, three or four corners clipped off ; S = square ; S_1, S_2, S_3, S_4 = square with respectively one, two, three or four corners clipped off.

Coin No.	Shape	Size	Weight	Obverse symbols	No. of Marks	Reverse Symbols (identified)	Plate Reference
1	2	3	4	5	6	7	8
1	R_3	2·0 × 1·6	3.06	1b,2a,5,21a,22a	8	1,7,10,14	**Pl. III. 1**
2	R	1·7 × 1·3	3·17	1a.2a,5,21a,34	1	11	
3	R_2	2·1 × 1·5	3·07	1a,2b,4.?,22b	3	12,25	**Pl. III. 2**
4	R_3	2·1 × 1·4	3·30	1a,2b,3,21a,34	1	25	
5	R_3	1·8 × 1.7	3·16	1b,2b,3,21a,51	5	13a	
6	R_2	1·9 × 1·6	3·16	1b,2b,3,21a,51	6	2,3	**Pl. III. 3**
7	R_4	2·0 × 1·8	2·91	1b,2b,3,21a,22b	6	4,10,33	
8	R_3	2·0 × 1·6	3·01	1b,2b,3,21a,22b	5	25	
9	R_2	1 9 × 1·3	3·11	1b,2b,3,21a,22b	6	1,11,15b	**Pl III. 4**
10	R_2	1·9 × 1·6	3·15	1b,2b,3,21a,22b	5	15a	
11	R_2	1·8 × 1·3	3·35	1b,2b,3,21a,45	2		
12	R_3	1·8 × 1·5	3·25	1b,2b,3,21a,?	3	35	
13	R_2	1·4 × 1·2	1·60*	1b,2b,3,48,?	2		
14	C	1·4	3·26	1a,2n,10,52	2	35	**Pl III, 5**
15	R_1	1·4 × 1·3	3·27	1b,2j,11,33,29	4	5,15a,35	**Pl. III. 6**
16	R_4	2·0 × 1·4	3·11	1b,2m,7,47,46	3	14,25	
17	E	2·1 × 1·6	3·12	1b,2m,7,47,46 and additional 53	3		

*** This coin is broken.**

Coin No.	Shape	Size	Weight	Obverse symbols	Reverse		Plate Reference
					No. of Marks	Symbols (identified)	
1	2	3	4	5	6	7	8
18	E	1·8 × 1·6	2·90	1b,2c,8,26,17	2	8	**Pl. III. 7**
19	R	1·6 × 1·0	3·21	1b,—,8,26?,17	4	5,26	
20	R_2	1·5 × 1·2	3·25	1b,2c,8,26,42	2	19	
21	R	1·3 × 1·1	3·22	1b,2c,8,26,42	2	28	
22	R_2	1·4 × 1.2	3·36	1b,2c,8,26,36a	2	28	
23	R_2	1·6 × 1·5	3·27	1b,2c,8,26,36a	3	10	
24	R_3	1·7 × 1·6	3·22	1b,2c,8?,26,36a	4	15b,35	
25	R	1·6 × 1·2	3·13	1a,2c,8?,26,29	3	24c,28	
26	E	1·8 × 1·5	3·23	1b,2c,8,26,29	2		
27	R_1	1·6 × 1·3	3·11	1b,2c,8,26,?	3	20	
28	E	1.7 × 1·4	3·36	1b,2c,8,26,?	2	35	
29	S	1.1	3·26	1b,2c,8?,26,—	4	3,26	
30	R_3	2·2 × 1·3	3·18	1b,2b,27,35,22b	3	17,25	**Pl. III. 8**
31	R_2	2·1 × 1·3	3·09	1a,2b,4,32,22b	4		
32	S_2	1·4	3·32	1b,2i,30a,45,20	1	6	
33	R_3	1·5 × 1·2	3·35	1b,2i,30a,45,20	2	18	
34	R_2	1·7 × 1·1	3·31	1b,2i,30a,45,20	2	21a	
35	S_4	1·4	3·35	1b,2i,30a,45,20	2		
36	S_1	1·3	3·35	1b,2i,30a,45,20	2	35	
37	C	1·6	3·34	1b,2i,30a,45,20	2		

Coin No.	Shape	Size	Weight	Obverse symbols	No. of Marks	Reverse Symbols (identified)	Plate Reference
1	2	3	4	5	6	7	8
38	R_2	1·7 × 1·2	3·20	1b,2o,30b,45,55?	2	23	**Pl. III. 9**
39	R_2	1.5 × 1.2	3.22	1a,2d,44,36b,23a	4	31	
40	S_1	1.3	3.21	1b,2e,44,36b,23a	2	31	
41	E	1.4 × 1.3	3.27	1b,—,44,36b,?	2		
42	S_1	1.2	3.29	1a,2f,44,36b,54	2	19,34	
43	E	1.5 × 1.2	3.35	1a,2f,44,29,54	1	9	**Pl. III. 10**
44	E	1.3 × 1.2	3.20	1b,2f,44,29,?	2	9	**Pl. III. 11**
45	R_2	1.6 × 1.3	3.20	1b,21,50a,18,21a	1	29	
46	C	1.4	3.16	1b,21?,—,29,—	1	9	
47	C	1.6	3.16	1b,21,—,29,—	2	15a	
48	R_1	1.9 × 1.1	3.11	1b,2g,38,36b,14	3	21a	
49	R_1	1.6 × 1.3	3.17	1a,2g,38,36b,14	3		**Pl. III. 12**
50	R_1	1.4 × 1.1	3.18	1b,2h,16,36a,13	2	35	
51	R_1	1.3 × 1.1	3.26	1b,2h,16,36a,13	2		**Pl. III. 13**
52	R_2	1.5 × 1.3	3.22	1b,2h,16,36a,13	1	35	
53	R	1.3 × 1.2	3.21	1b,2h,16?,36a,13	3	14	
54	R_1	1.4 × 1.1	3.10	1a,2d,16,36a,23b	3	36	**Pl. III. 14**
55	R_1	1.5 × 1.3	3.26	1a,2d,16,36a,23b	4	13b,31	
56	R	1.3 × 1.2	3.10	1a,2d,16,36a,23b	1	36	
57	S_1	1.2	3.26	1b,2d,16,36a,23b	2	36	

Coin No.	Shape	Size	Weight	Obverse symbols	No. of Marks	Reverse Symbols (identified)	Plate Reference
1	2	3	4	5	6	7	8
58	R_2	1.5 × 1.2	3.21	1b,2d,16,36a,23c	1	31	
59	R	1.4 × 1.1	3.26	1a,2e,16,36a,23a	2	36	**Pl. III. 15**
60	S	1.3	3.22	1b,2e,16,36a,23a	3		
61	E	1.6 × 1.3	3.12	1a,2e?,16,36a,23b	1	36	
62	R_1	1.4 × 1.2	3.24	1a,2e,16,36a,23b	1		**Pl. III. 16**
63	E	1.5 × 1.4	3.14	1b,2e?,16,36a,23b	1	36	
64	E	1·5 × 1.4	3.19	1b,2e?,16,36a,23b	1		**Pl. III, 17**
65	E	1.5 × 1.3	3.32	1a,2e?,16,36b,23c	2	36	
66	C	1.5	3.26	1b,2e,16,36b,23c	1	31	
67	E	1.6 × 1.1	3.25	1b,2e,16,36b,23b?	3	7,7	**Pl. III. 18**
68	C	1.4	3.26	1a,2e?,16,36b,23b	2	31	
69	E	1.5 × 1.3	3.27	1b,2e?,16,36b,23b	3	14,31	
70	R_1	1.4 × 1.1	3.26	1b,2e?,16,36b,23c	1	36	
71	R_1	1.3 × 1.2	3.26	1a,2k,9,45,?	3	19,31	
72	R_3	1.3 × 1.1	3.31	1a,21,9,45,?	1		**Pl. III. 19**
73	R_1	1.4 × 1.2	3.01	1b,21,9,45,19	3	24c,35	
74	R_1	1.4 × 1.0	3.31	1b,21,9,45,20	1		
75	R_1	1.3 × 1.2	3.32	1b,21,9,45,20	3	36	**Pl. III. 20**
76	R_1	1.6 × 1.1	3.17	1b,21,9,45,21a	—		
77	R_1	1.2 × 1.1	3.16	1a,2k,9,36b,—	2	36	

Coin No.	Shape	Size	Weight	Obverse symbols	No. of Marks	Reverse Symbols (identified)	Plate Reference
1	2	3	4	5	6	7	8
78	R_1	1.3 × 1.2	3.25	1a,2k,9,36b,40a	1	36	
79	R	1.7 × 1.2	3.27	1b,2k,9,36b,40a	2	36	**Pl. III. 21**
80	C	1.5	3.27	1a,21,9,36b,28	3	30,36	
81	C	1.5	3.49	1a,21,9,36b,28	3	24a,31	
82	R_1	1.8 × 1.1	3.20	1b,21,9,36b,28	3	7,31,32c	
83	R_1	1.8 × 1.1	3.20	1b,21,9,36b,28	2	7	
84	S_2	1.3	3.26	1b,21,9,36b,—	1	31	
85	E	1.4 × 1.2	3.25	1b,21,9,36b,23b	1	31	
86	R_2	1.4 × 1.3	3.31	1b,21,9,36b,41b	2	31	
87	E	1.5 × 1.4	3.20	1b,21,9,36b,41b	1	31	
88	E	1.5 × 1.4	3.29	1b,21,9,36b,41b	1	31	
89	S_1	1.3	3.26	1b,21,9,36b,41a	2	31	
90	E	1.5 × 1.4	3.21	1a,2k,?,15,25	1	27	
91	R	1.5 × 1.2	3.35	1a,2k,9,15,55	1		
92	R_1	1.8 × 1.3	2.90	1a,2k,9,15,21b	1	28	
93	R	1.6 × 1.3	3.00	1a,2k,9,15,21b	2	27	**Pl. III. 22**
94	S_2	1.6	3.29	1a,21,9,15,21b	2	28	
95	R	1.7 × 1.2	3.20	1a,21,9,15,21b	1	28	
96	R_2	1.6 × 1.3	3.33	1a,21,9,15,21b	1	28	
97	R_1	2.0 × 1.1	2.72	1b,21,9,15,21b	1	28	

Coin No.	Shape	Size	Weight	Obverse symbols	No. of Marks	Reverse Symbols (identified)	Plate Reference
1	2	3	4	5	6	7	8
98	R_1	1.5 × 1.2	3.26	1b,21,9,15,21b	1	28	
99	R	1.5 × 1.3	3.26	1b,21,9,15,21b	1	28	
100	S	1.4	3.11	1b,21,9,15,21b	1	28	
101	R_1	1.8 × 1.2	3.11	1b,21,9,15,21b	2	28	
102	R_1	1.6 × 1.4	3.01	1b,21,9,15,21b	1	28	
103	R	1.5 × 1.3	3.11	1b,21,9,15,21b	1	28	
104	R_1	1.7 × 1.6	3.01	1b,21,9,15,21b	1	28	
105	R	1.6 × 1.4	2.76	1b,21,9,15,21b	1	28	
106	S_1	1.5	2.90	1b,21,9,15,21b	2	28	
107	C	1.6	3.24	1b,21,9,15,21b	2	28	
108	R_2	1 6 × 1.5	3.08	1b,21,9,15,50b	1	28	
109	R_2	1.6 × 1.4	3.10	1b,21,9,15,32?	1	28	
110	R_2	1.6 × 1.1	3.33	1b,2k,9,6, ?	1	36	
111	R	1.4 × 1.1	3.29	1a,2k,9,6,43	1	36	
112	R	1.4 × 1.1	3.46	1a,21,9,6,43	2	36	
113	R_1	1.7 × 1.1	3.35	1a,21,9,6,43	1	36	
114	S	1.4	3.20	1a,21,9,6,43	1	36	
115	R	1.3 × 1.2	3.09	1a,21,9,6,43	2	36	
116	R_2	1.5 × 1.2	3.34	1a,21,9,6,43	1	36	
117	E	1.6 × 1.5	3.35	1a,2 ,9,6,43	1	36	**Pl. III. 23**
118	R_3	1.6 × 1.3	2.99	1b,21,9,6,43	1	36	

Coin No.	Shape	Size	Weight	Obverse symbols	No. of Marks	Reverse Symbols (identified)	Plate Reference
1	2	3	4	5	6	7	8
119	R_2	1.6 × 1.3	3.00	1b,21,9,6,43	2	36	
120	S_1	1.5	3.16	1b, ? ,9,6,43	1	36	
121	R_1	1.5 × 1.1	3.28	1b,21,9,6, ?	1	36	
122	S	1.3	3.28	1b,21,9,6, ?	3	36	
123	E	1.4 × 1.3	3.28	1a,2k,9,37,21b	1	9	
124	E	1.5 × 1.3	3.29	1a,2k,9,37,21b	1	16	
125	R_1	1.3 × 1.1	3.30	1a,21,9,37,21b	1	11	
126	R_2	1.6 × 1.3	3.30	1b,21,9,37,21b	3	9,11	**Pl. III 24**
127	R_2	1.7 × 1.2	3.35	1b,2k,9,37,21b	1	28	
128	S	1.4	3.34	1a,21,9,37,21b?	1	9	
129	C	1.4	3.25	1b,2k,9,37,31	2	9	
130	R_1	1.2 × 1.1	2.25	1a,2k?,9,?,26,42	1	32c	
131	S_1	1.2	3.20	1a,2k,9?,26, ?	1		
132	S_1	1.2	3.21	1a,2k,9,26,42	2	10,28?	
133	S	1.1	3.16	1a,2k,9,26,42	1		
134	C	1.3	3.21	1a,2k,9,26,42	3	24c,32c	
135	S_3	1.2	3.26	1a,2k,9,26,42	3	24c,32a	
136	R	1.2 × 1.0	3.13	1a,2k,9,26,42	1	32b	
137	R_1	1.3 × 1.1	3.14	1a,2k,9,26,42	2	26?	
138	C	1.4	3.14	1a,21,9,26,42	2	26	**Pl. III. 25**
139	R	1.2 × 1.1	3.24	1a,21,9,26,42	2	26	

Coin No.	Shape	Size	Weight	Obverse symbols	No. of Marks	Reverse Symbols (identified)	Plate Reference
1	2	3	4	5	6	7	8
140	E	1.4 × 1.2	3.26	1a,21,9,26,42	1		
141	E	1.4 × 1.3	3.24	1b,2k,9,26,42	3	24b	
142	R	1.5 × 0.9	3-11	1b,2k,9,26,42	2	24b	
143	R	1.3 × 1.0	3.21	1a,2k?,9,26,?	3	32c?	
144	S_2	1.2	3.27	1b,2k.9,26,?	1	35	
145	R_2	1.3 × 1.1	3.27	1b,2k,9,26,?	3	10,35?	
146	R_2	1.3 × 1.2	3.25	1b,2k,9,26,22a	2	21a,35	
147	R	1.4 × 1.2	3.39	1a,21,9,26,22a	2		
148	E	1.6 × 1.4	3.29	1a,2k,9,18,—	1	21b	
149	S_2	1.2	3.28	1a,21,9,18,39	1	21a	**Pl. III. 26**
150	R_1	1.3 × 1.1	3.27	1b,21,9,18,39	1		
151	R	1.2 × 1.0	3.31	1b,21,9,18,40b	2	21a,29	
152	S_1	1.2	3.32	1b,21,9?,18,21a	1		
153	R_3	1.4 × 1.1	3.31	1a,2k,9, ?, ?	1	21a?	
154	E	1.5 × 1.3	3.30	1a,2k,9, ?, ?	3	28?	
155	R	1.2 × 1.0	3 00	1a,21,9, ?, ?	1		
156	R_1	1.4 × 1.1	3.21	1a,21,9, ?, ?	2		
157	S_1	1.4	3.17	1a,21,9, ?, ?	1		
158	S_1	1.1	3.26	1a,21,9, ?, ?	1	28?	
159	R_2	1.3 × 1.0	3.26	1b,2k,9, ?, ?	3	36?	

Coin No.	Shape	Size	Weight	Obverse symbols	No. of Marks	Reverse Symbols (identified)	Plate Reference
1	2	3	4	5	6	7	8
160	C	1.3	3.34	1b,2k,9, ?, ?	2	35?	
161	C	1.3	3.17	1b,2k,9, ?, ?	4	24c?,26?	
162	C	1.4	3.16	49,26,42	3	22,32b	Pl. III. 27
163	R_1	2.4 × 1.0	3.15	49,15,25	1	28	Pl. III. 28
164	E	1.5 × 1.2	3.31	49,15,25	1	28?	
165	C	1.5	3.14	12,7,24,36b,28	4	24a,24c 31	Pl. III. 29
166	R	1.6 × 1.2	3.12	12,7,24,15,25	3	26,28	
167	R_2	1.3 × 1.2	3.14	12,7,24,6,43	1	36	l. III. 30

APPENDIX B

DIRECTORY OF SYMBOLS ON THE COINS OF PARASĀ DAYĀRĀMA

TABLE 1

OBVERSE SYMBOLS

Note :—Question Mark (?) in column 2 indicates that the place of the symbol is uncertain.

Symbol	Place in symbol group	Seen on the coins of Class	Symbol	Place in Symbol group	Seen on the coins of Class
1	2	3	1	2	3
1a 1b	I	All except XVI & XVII	27	III	I
2a	II	III	28	V	XV & XVII
2b	II	I, II & IV	29	IV	IX & XI

Symbol.	Place in symbol group	Seen on the coin of Class	Symbol	Place in symbol group	Seen on the coins of Class
1	2	3	1	2	3
2c	II	VI		& V	VI
2d	II	VIII & IX	30a	III	XII
2e	II	VIII & IX	30b	III	XIII
2f	II	IX	31	V	XV
2g	II	VII	32	IV	II
2h	II	VIII	33	V	XI
2i	II	XII	34	V	III & IV
2j	II	XI	35	IV	I
2k	II	XV	36a	IV	VIII
2l	II	XIV & XV		& V	VI
2m	II	V	36b	IV	VII, VIII, IX
2n	II	X			XV & XVII
2o	II	XIII	37	IV	XV
3	III	IV	38	III	VII
4	III	II	39	V	XV
5	III	III	40a	V	XV
6	IV	XV & XVII	40b	V	XV
7	III	V	41a	V	XV
7 (with 12 & 24)	I-III	XVII	41b	V	XV
8	III	VI	42	V	VI,XV&XVI
9	III	XV	43	V	XV & XVII

Symbol.	Place in symbol group	Seen on the coins of Class	Symbol	Place in symbol group	Seen on the coins of Class
1	2	3	1	2	3
10	?	X	44	III	XI
11	III	XI	45	IV	XII & XIII & V IV
12 (with 7 & 24)	I-III	XVII	46	V	V
13	V	VIII	47	IV	V
14	V	VII	48	IV	IV
15	IV	XV	49	I-III	XVI
16	III	VIII	50a	III	XIV
17	V	VI	50b	V	XV
18	IV	XIV	51	V	IV
19	V	XV	52	?	X
20	V	XII	53	VI	V
21a	V	XIV	54	V	IX
21b	V	XV	55	V	XIII
22a	V	III & IV			
22b	V	I, II & IV			
23a	V	VIII & IX			
23b	V	VIII & XV			
23c	V	VIII			
24 (with 7 & 12)	I-III	XVII			
25	V	XV,XV&XVII			
26	IV	VI,XV&XVI			

TABLE II

REVERSE SYMBOLS

Notes :—Question mark after a coin number (28?, 26? etc.) indicates that the corresponding reverse symbol is tentatively attributed to that coin.

Symbol	Seen on coins	Symbol	Seen on coins
1	1 and 9	19	2, 42 and 71
2	6	20	27
3	5 and 29	21a	27
4	7	21b	148
5	15 and 19	22	162
6	32	23	38
7	1, 67, 82 & 83	24a	81 and 165
8	18	24b	141 and 142
9	43, 44, 46, 123, 126 128 and 129	24c	25, 73, 134, 135, 161 and 165
10	1, 7, 23, 73, 132 and 145	25	3, 4, 8, 16 and 30
11	2, 9, 125 and 126		
12	3	26	19, 29, 137?, 138 139, 161 and 166
13a	5		
13b	55		
14	1, 16, 53 and 69	27	90 and 93
15a	10, 15 and 47	28	21, 22, 25, 92, 94, 109, 127, 132?
15b	9 and 24		

Symbol	Seen on coins	Symbol	Seen on coins
16	125		154?, 158?, 163,
17	30		164? and 166.
18	33	29	45 and 151
30	80	34	42
31	39, 40, 55, 58, 66, 68, 69, 71, 81, 82, 84-89 and 165	35	12, 14, 15, 24, 28, 36, 50, 52, 73, 144, 145? 146 and 160
32a	135	36	54, 56, 57,
32b	136		59, 61, 63,
32c	82, 130, 134 and 143?		65, 70, 75,
33	7		77-80, 110-122,
			159? and 167

SOME OBSERVATIONS ON AUDUMBARA COINAGE

AJAY MITRA SHASTRI

The Audumbaras were an important people of ancient India and as such are frequently mentioned in literature. The *gaṇapāṭha* (*Rājanyādi-gaṇa*) on Pāṇini IV.2.53 refers to the Udumbaras in association with the people of Jālandhara among others. Patañjali[1] on Pāṇini, IV. 2.71, mentions a river called Udumbarāvatī which probably flowed through the Udumbara tetritory. In the *Mahābhārata* (Sabhāparva, 52.13), the Audumbaras are spoken of as one of the numerous peoples which brought presents to Yudhishṭhira. Varāhamihira (A. D. 505) places them in the Madhyadeśa along with the Kāpishṭhalas[2] and the Gajāhvayas.[3] Elsewhere,[4] the same author associates them with the country of Champa, most probably identical with the modern Chamba in Punjab. The *Mārkaṇḍeya-purāṇa*[5] (LVIII. 9) names the Udumbaras in association with the Kāpiṅgalas,[6] the Kurubāhyas and the Gajāhvayas. The provenances of their coins suggest their location 'in the area formed by the eastern part of the modern Kangra district, the Gurdaspur district and Hoshiarpur district, that is to say, the valley of the Beas, or perhaps the wider region between the upper Sutlej and the Ravi'.[7]

On the basis of the metals and shapes the Audumbara coins fall into two distinct groups; square copper and circular silver coins.[8] The former are slightly earlier in point of time and more numerous than the latter. The square copper issues are very interesting inasmuch as they show a common type and give us not only the names of the ruling chiefs responsible for issuing them but also that of the tribe to which they belonged.

---

1. *Mahābhāshya* (Nirnaya Sagar Press), IV, p. 180.
2. *Bṛihat-Saṁhitā*, XIV. 4 The Kāpishṭhalas are Arrian's Kambistholi, people of Kaithal in the Karnal district, Punjab. Cunningham's statement that Varāhamihira twice couples the Udumbaras with the Kāpishṭhalas is incorrect.
3. *Bṛihat-Saṁhitā*, XIV. 4. Gajāhvayas are the inhabitants of Hastināpura.
4. *Ibid.*, XVI. 3. For another reference to Udumbaras see *ibid*, V. 40.
5. Published by Manasukharāya Mor, Calcutta 1962.
6. Perhaps an error for Kāpishṭhalas.
7. Allan, *BMC*, *Ancient India*, p. lxxxvii.
8. Cunningham, *Coins of Ancient India*, p. 66, Pl. IV; Cunningham's *Archaeological Survey Report*, XIV, p. 116; Allan, *op. cit.*, pp. lxxxiii, 122 ff.

On their obverse we find a tree (*Udumbara* or fig-tree according to Cunningham) in an enclosure on left, forepart of an elephant to left on right, and an undulating line below, while the reverse side depicts a two or three storied domed *stūpa* or temple[1] and a trident with an axe on right. The full Prakrit legends in Kharoshṭhī on the obverse of these coins as reconstructed by Allan are as follows :—

1. *Mahadevasa raña Śivadasasa Odu(ṁ)barisa.*[2]
2. *Mahadevasa raña Rudradasasa Odu(ṁ)barisa.*
3. *Mahadevasa raña Dharaghoshasa Odu(ṁ)barisa.*
4. *Mahadevasa raña Odu(ṁ)barisa.*[3]

The reverse legends, which are in Brāhmī, when fully restored, give identical readings except for the natural changes in the medial vowels.

A comparison of these coins will be instructive. All the coins have identical obverse and reverse types. The same uniformity characterises their legends which differ from each other only in the mention of the names of the rulers responsible for issuing them. A comparison of legends 1-3 reveals that the Audumbara chiefs enjoyed the title of *mahādeva* in addition to the common regal appellation *rājan.* The name of the reigning king on these coins is preceded by these two titles and followed by the tribal name in genitive case. While this is true of the first three legends, the fourth legend seems to preserve only the regal titles and the family name. There is no doubt that the coins bearing legend no. 4 were also issued by an Audumbara chief, but his name is evidently left out of the legend. Cunningham, however, took *mahādeva* as the name of an Audumbara chief and evidently regarded him as identical with a homonymous king who is known to us from some silver pieces.[4] But as we have seen above, *mahādeva* was one of the titles enjoyed by the Audumbara chiefs. Had the coins under consideration been issued by Madādeva, the legend must have been *Mahadevaśa raña Mahadevasa Odu(ṁ)barisa.* Allan appears to have anticipated this argument when he observed that 'as *Mahādeva* is also found as a regal title on these coins, it is possible that some of the specimens attributed to him...are really incomplete specimens of coins of other rulers. There is no reason, however, to doubt the existence of a ruler of this name, especially as we have also a silver coin bearing it.'[1] In the opinion of the present writer, the first part of Allan's statement applies not to some but to all the coins bearing legend no. 4. It will be shown presently that the king Mahādeva known from certain silver pieces was not an Audumbara chief.

---

[1] According to Cunningham (*Coins of Ancient India*, p. 68) it is a pointed-roofed temple of two or three storeys. R. D. Banerji held a similar view (A New Type of Audumbara Coins, *JASB*, 1914, pp. 247-250). But Allan described it as a two-storied domed *stūpa*. The most probable view, however, seems to be that of S. V. Sohoni (*JNSI*, IV, pp. 55-57) who regarded it as a Śaiva temple of the type which still persists in the Kulu and Beas valleys.

[2] *Oduṁbari* is the Prakrit form of Sanskrit *Audumbari* which denoted a king of the Udumbara people, vide *Mahābhāshya*, V, p. 263 (on Pāṇini, VI. 3. 111).

[3] Allan, *op. cit.*, p. lxxxiv.

[4] Cunningham, *Coins of Ancient India*, p. 68 ; Allan, *op. cit.*, p. 123.

There can be no doubt about the existence of a king named Mahādeva, but there is no reason whatever to think that he was an Audumbara ruler. A comparison of his silver coins with those of Dharaghosha, whose Audumbara lineage is beyond doubt, will make this point clear. The solitary round silver coin of the latter, who is also known from the square copper pieces, is described below :—

Obv. Viśvamitra standing facing with right hand raised, traces of skin over left arm. Kharoshṭhī legend in front—*Viśpamitra* : around—*Mahadevasa raña Dharaghoshasa.*

Rev. Trident with axe on right ; tree in enclosure on left ; legend in Brāhmī around—*Mahādevasa raño Dharaghoshasa* ; below—*Odabarisa.*[2]

Although silver coins of other Audumbara rulers are not known so far, in view of the uniformity of their copper coins as regards their obverse and reverse types and legends, it would not be too preposterous to suppose that on their silver coins also they must have followed the same type and legend (except the ruler's name) as Dharaghosha's. The Audumbaras appear to have been very conservative in respect of their coin-legends ; they used the title *mahādeva* and the name of the tribe on both copper and silver issues ; but they adopted a new type for their silver money ; the figure of Viśvamitra and trident-axe and tree in enclosure respectively on the obverse and reverse.

Had Mahādeva belonged to the tribe of the Audumbaras, we shall be justified in expecting him to use the title of *mahādeva*, mention the tribal name and follow the same type as Dharaghosha's. The fact is, however, just otherwise. The silver coins of Mahādeva differ very much from that of Dharaghosha both in type and legend. The description of Mahādeva's silver coins illustrated by Allan is as follows :—

---

[1] *BMC, Ancient India*, p. lxxxiii,

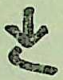
[2] *Ibid*, p. 124.

Obv. Humped bull r. ; lotus flower (?) in front. Kharoshṭhī legend around—*Bhagavata-Mahadevasa* ; below—*rajarañа.*

Rev. Elephant l. ; trident on left. Brāhmī legend around —*Bhagavata-Mahādevsa* ; below-*rajarāja.*[1]

Moreover, the main obverse and reverse types (humped bull and elephant) of these silver coins, which are borrowed from the hemidrachms of Apollodotus, agree more closely with Allan's class 2 of Yaudheya coins[2] than with any definitely known Audumbara coin.

In the *Journal of the Royal Asiatic Society of Great Britain and Ireland* for the year 1900, pp. 112ff., Pl. 12, Rapson published a rare copper coin of Mahādeva which showed the symbol (a form of *liṅgam* according to Rapson) on the obverse and the Brāhmī legend *Bhāgavata-Mahādevasa* and the standing figure of a male with a trident and a battle-axe combined in his right hand on the reverse. Title *Bhāgavata* connects this coin with the silver issues of king Mahādeva. But there is nothing to indicate that he was an Audumbara chief. It would thus appear that there is no congent reason to connect Mahādeva with the Udumbara people.



One of the British Museum coins of Uttamadatta, a local ruler of Mathurā, is countermarked with the symbol found on the obverse of the above-mentioned copper coin of Mahādeva.[3] On the basis of this coin Mr. Kalyan Kumar Dasgupta has built the theory of an invasion of Uttamadatta's territory by the so-called Audumbara king or leader Mahādeva in which the latter emerged victorious and countermarked his vanquished adversary's coins.[4] This and similar other theories lose much of their weight as there is no basis to connect Mahādeva with the Audumbara tribe.

In the end, it will not be quite out of place to make a few observations about some other rulers who are, without sufficient reason, regarded as members of the Audumbara family. A king named Rudravarman issued silver money with obverse and reverse types closely agreeing with those of the silver coins of

1. *Ibid*, p. 123, p. 123, Pl. XIV. 16.
2. *Ibid*, p. 267ff.
3. *Ibid*, pp. cx, 177.
4. A Rare Variety of Audumbara Coins, *IHQ*, XXXVIII, pp. 75-79.

Mahādeva and with the Kharoshṭhī legend *Vijayaya-raña Vemakisa Rudravarmasa* on the obverse and the Brāhmī legend *Vijayaka-rājñ(o) Vemakisa Rudravarmasa* on the reverse.[1] The non-mention of the tribal name Audumbara is sufficient to prove the untenability of associating him with the Audumbara lineage. On the other hand, Rudravarman appears to have belonged to another tribe called Vemaki or Vaimaki which, as plausibly suggested by Mr. Rabis Chandra Kar,[2] may be identified with the Vaimakas named in a quotation of Parāśara cited by Bhaṭṭa Utpala in his commentary on Varāhamihira's *Brihatsaṁhitā*, XIV. 29-31.[3] Similarly, there is nothing to support the inclusion by Cunningham of the coins of kings Ajamitra (Āryamitra), Mahīmitra, Bhānumitra, Vīrayaśas and Vrishṇi in the Audumbara series.[4] As early as 1914, R. D. Banerji had expressed doubt about the ascription of the coins of Rudravarman, kings with name ending in Mitra and Vīrayaśas to the Audumbara tribe.[5] But Allan, although not unaware of R. D. Banerji's opinion on the question,[6] followed in the footsteps of Cunningham and attributed the coins of Rudravarman, Aryamitra, Mahīmitra and Bhānumitra to the Audumbara people.[7] The non-mention of the tribal name on these coins is sufficient to show that their ascription to the Audumbaras is not tenable. It will appear from the above discussion that the coins of only three kings, viz. Śivadāsa, Rudradāsa and Dharaghosha, can with certainty be included in the Audumbara series.

---

1. *Ibid*, p. 125 ; Cunningham, *Coins of Ancient India*, p. 68.
2. A Note On The Coins of Rudravarman, *IHQ*, XX (1944), pp. 59-62.
3. Vizianagaram Sanskrit Series, No. X, Part 1, p. 294. While Mr. Kar's suggestion identifying the Vaimakis of the coin with the Vaimakas of Parāśara is plausible, it is not possible to agree with him when he identifies the Vemakis of the coins with the Vaiyāmakas mentioned in *Mahābhārata*.
4. Cunningham, *Coins of Ancient India*, pp. 68-70.
5. *JASB*, 1914, p. 248.
6. Cf. Allan, *op. cit.*, p. lxxxiii, fn. 1.
7. *Ibid*, pp. 125-128.

A STUDY IN THE COPPER COINS OF RĀMAGUPTA

UPENDRA THAKUR

I

Recently K. D. Bajpai has published a paper on some copper coins of Rāmagupta, discovered from the Vidiśā district of Madhya Pradesh.[1] Earlier some copper coins of Rāmagupta, bearing the begend *Rāmaguta* or *Maguta* or (*Rā*) *magupta* on one side and a lion-figure on the other were published by P. L. Gupta,[2] H. V. Trivedi[3] and K. D. Bajpai.[4] These are all copper coins, discovered with one exception, from the same area and make interesting reading because, on the basis of these tiny pieces of copper it has been zealously sought to prove the historicity of Rāmagupta, the so called Gupta king whom some scholars have consistently endeavoured to project as the immediate successor of Samudragupta, on the canvas of Gupta history. Earlier efforts having failed, I believe Bajpai's is the latest[5] in the field and deserves some consideration.

A study of all the copper coins published by scholars so far makes the confusion worse confounded. The effort to move Rāmagupta as a Gupta king on the basis of these doubtful issues seems to have clouded the vision of the champions of this theory who are out to establish their viewpoint by any means for, in this attempt the worst casualty have been the numismatic convention as well as some of the known facts of history. It is true that all of them have claimed that they are not *dogmatic* about their views but their line of argument leaves no doubt that in these discussions it is their "dogma" that plays a greater part than an unbiased approach to the problem itself.

II

In an earlier paper[6] I have thoroughly dealt with all the aspects of this problem and examined all the available sources-literary, epigraphic and numismatic-bearing on the Gupta history. Except a slender piece of literary evidence which is suspicious and late, there is no evidence worth the name to suggest that Rāmagupta really succeeded Samudragupta after his death. I have also shown that these later historical dramas can not be relied upon as trustworthy sources of history, as they are more a piece of literature than a sober history. The tradition with regard to this episode in later literary works is often contradictory, discrepant and hardly conclusive and is, therefore, very much unsuited to form the basis of such historical conclusions.[1]

---

[1] *JNSI*, xxiii, 1961, p. 340 ff.

[2] *Ibid*, xii (pt. ii), pp. 103-06, Pl. ix. 1.6.

[3] *Ibid*, xii (pt. ii), pp. 128-30, Pl. viii. 1-8.

[4] *Ibid*, xviii (pt. i), pp. 108-09, Pl. viii. 1.

[5] The view of Bajpai (*JNSI*, xxiii, pp. 340-44) has been questioned by D.C. Sircar (*JIH*, xl, Pt., III, pp. 533ff), Nisar Ahmad (*JNSI*, xxv, Pt. I, pp. 106-7), and Jai Prakash (*JNSI*, xxv, Pt. II, pp. 164ff). Recently a new solution to the problem of Rāmagupta has also been suggested by A.H. Dani (*JNSI*, xxvi, Pt. I, pp. 11ff)—*Editor.*

[6] Upendra Thakur, Historicity of Rāmagupta" in *Proc. IHC*, 1958, pp. 79-88.

The indirect and vague reference to this episode evidently borrowed from literary traditions in some of the later epigraphic records, is too meagre, confusing and referatory to arouse any sense of belief in the theory so based. Further, it loses the force, if any, as it goes unsupported by contemporary Gupta records or other epigraphic evidences of the period.[2]

III

Other sources having failed, numismatic evidence is always the last to rely upon. But here also we meet with disappointment. No coins of Rāmagupta were discovered in the Bayana hoard which contained the largest number of Gupta gold coins of all the early monarchs upto Skandagupta. It is inexplicable why we should have so far found no gold coins of Rāmagupta if at all he was a historical personage as the exponants of this theory would have us believe.

But, as noted above, the discovery of six copper coins of Rāmagupta at Besnagar (Bhilsā) by P. L. Gupta[3]; nine copper coins from the same place by H. V. Trivedi,[4] a new copper coin found by K. D. Bajpai in Talbehat (Jhansi district in Uttara Pradesh[5]) and finally twelve coins including a new type, larger in number than the first one, gathered by Bajpai from Eraṇ (Madhya Pradesh)[6] has tremendously encouraged him to assert that these coins support the historicity of the literary episode which places Rāmagupta immediately after Samudragupta. Further Bajpai thinks that this Rāmagupta was none other than the elder brother of Chandragupta II and

---

1. For details see *Ibid*, pp. 80-82,
2. *Ibid*, pp. 82-83.
3. *JNSI*. xii, pp. 103-6
4. *Ibid*, xiii, pp. 128-30.
5. *Ibid*, xviii pp. 108-9.
6. *Ibid*, xxiii, pp. 340-44.

that the episode (as contained in literary works) took place in Vidiśā or Eraṇ.[1]

These discussions are really quite interesting but at the same time they also pose certain searching queries which must be satisfactorily answered before we hasten to pronounce a final judgement. The views of the compilers of the so-called Rāmagūpta coins may be summarised as follows :

(i) The coins published "belong undoubtedly to the same Rāmagupta who was the brother of Chandragupta II of the Gupta dynasty" as the coins in question are "similar in fabric, type and metrology to the coins of Chandragupta II which were issued by him in Mālwā". Further, they bear the "legend in Gupta script and the name of the issuer is clearly Rāmagupta".[2]

(ii) "The present pieces appear to have been struck by a ruler, Rāmagupta by name. Whether this Rāmagupta was a local prince or the Imperial Gupta ruler can only be decided after some more conclusive evidence is available." In view of this there appears to be nothing improbable in considering Rāmagupta having struck these coins on the local pattern in the region around Eraṇ which was included in the Gupta dominions as early as in the reign of Samudragupta and from where they may have travelled to Bhilsā which is only about forty miles from it".[3] The author, however, hastens to add that he is not "dogmatic" in holding this view.

(iii) It seems difficult to associate the copper coin of Rāmagupta found in the Jhansi district of Uttara Pradesh, "with the copper coins of the Gupta rulers. It appears more plausible that the coin bearing the legend Rāmagupta was issued by some local king of eastern Mālwā".[4]

(iv) The author, however, changed his view based on the solitary coin from Jhansi when he gathered some more copper coins of the king from Eraṇ. In his latest he asserts : "now looking to a large number of coins of this ruler (and particularly of the *Garuḍa* type) from Vidiśā and Eraṇ, it appears that this Rāmagupta was none other than the elder brother of Chandragupta II".[4] Thus, he supports the views of Gupta and Trivedi

---

1. *Ibid.*
2. *Ibid*, xii, p. 106.
3. *Ibid*, xiii, pp. 129-30.
4. *Ibid*, xviii, p. 109.
5. *Ibid*, xxiii, p. 343.

who lent their unqualified support to the theory of A. S. Altekar, regarding the historicity of Rāmagupta.

IV

The most interesting point about these coins is that they are all (with one exception) from the same place, i.e., Vidiśā, and belong almost to the same type. They follow the same pattern, style and metal, with a slight difference in symbols ; for instance we have *Garuḍa* symobl on some of the coins gathered by Bajpai from Eraṇ. The line of argument adopted by the scholars being the same, the conclusions arrived at are inevitably the same. In other words, it is the monotonous repitition of the same tale, told and re-told by scholars with nothing fresh to add.

It has been argued that on all these coins (i) the legend is clearly in Gupta script, and as we know of no other Rāmagupta, the coins should be attributed to him ; (ii) the coins show a marked resemblance to the copper coins of Candragupta II, meant for circulation in Mālwā, though in fabric and weight the socalled Rāmagupta coins strikingly resemble the Mālavā coins with lion on the obverse and a legend on the reverse, the only difference being that the posture of the lion on the coins of the former is a bit different from that on the obverse of the latter ; (iii) on the reverse of the Mālava coins there is no such symbol as crescent and the legend is within a rectangular incuse, not closed in a circle as in the case of the Rāmagupta coins. In other words, the coins bearing the name of Rāmagupta in Gupta script, have been shown to be similar in fabric, type and metrology, to the coins of Chandragupta II, issued by him for circulation in Mālwā. Trivedi's discussion of some more copper coins of Rāmagupta does not show any further improvement : on the other hand, it seems as if it were meant to emphatically support Gupta's contention, and leaves the point at that. Bajpai goes a step further and boldly asserts that the coins bearing the name *Rāmaguta* are not "the issues of any local officer of the imperial Guptas, nor any feudatory king Rāmagupta". They were definitely issued by "Rāmagupta, the elder brother of Chandragupta II Vikramāditya" and the scene of this Rāmagupta-Śaka episode was Vidiśā or Eraṇ. Thus, unlike others he is not argumentative but dogmatic and assertive.

Altekar strongly supports their view as it very well goes in support of his theory on the historicity of Rāmagupta.[1] J. N.

---

1. *JNSI*, xii, pp. 105-6 ; xiii, p. 130 ; *Bayana Hoard*, pp. xxiv-v.

Banerjea,[1] A. K. Narain[2] and others[3] believe that Rāmagupta of these coins (fourth century A. D.) may have been a local ruler of Mālwā.

A study of these copper coins suggests that they belong to two different fabrics, though Trivedi does not subscribe to this view and the arguments he advances are vague and confusing. They appear to have been issued by two different rulers which A. K. Narain has very aptly pointed out in his note on P. L. Gupta's coins. Some of the coins have the legend *Rāma* while others have *Maga*, *Magaja* (*Magata*), *Maguta*, *Magu*, etc. We have similar odd names on some of the Mālava coins which have been interpreted differently by different scholars. The Prākṛita form of the name of Rāmagupta is there, but this does not necessarily show that it refers to Rāmagupa, the Gupta king, and not to some other king or Chief whom we do not know from other sources. Moreover, on all the coins of the Gupta monarchs we have always the names in Sanskrit forms if so, how are we going to explain this sudden departure from the established convention set forth by the Guptas ? Local considerations can not be said to have cropped up, as on the copper coins of Chandragupta II and Kumāraguta I, such anamolies are not to be found. This is, therefore, quite unusual and surprising in the case of the Guptas, but may, on the other hand, be convincingly interpreted in the context of the Mālava coinage.

V

Our present knowledge of the Gupta copper currency shows that it was first introduced by Chandragupta II. But, if it is presumed to have been started by Rāmagupta, how is it that it exercised no influence, whatever, on the coins issued by his successor ? It is not only surprising but contrary to traditional numismatic norms that as many as nine types of copper currency issued by Chandragupta are altogether different from those circulated by his predecessor. The lion-motif found on the obverse of the Rāmagupta coins is conspicuous by its absence on the reverse side of the coins of Chandragupta II, although lion seems to have been a popular motif with him as his Lion-slayer type and its variants show. Gupta's argument that since on a particular seal of Dhruasvāminī from Vaiśālī, the lion appears in the same pose as it is on these coins, it should be ascribed to Rāmagupta, does not carry conviction.

---

[1] *JBRS*, xli, p. 213.

[2] *JNSI*, xii; pp. 107-10.

[3] *The Classical Age*, pp. 17-18; *VGA*, Chap. vii; Thakur, *PIHC*, pp. 79-88,

On the other hand, it is more akin to Mālava coinage having the lion device. The posture of the lion is immaterial and does not necessarily go against numismatic convention, for we have often such instances of variation and modification in the field of numismatic innovations. If at all rigidity was maintained, it was done strictly only in the case of the depiction of the bust or figure of the sovereign monarch, the sole issuer, but at the same time it was not always followed rigidly in matters of other details, either on the obverse or on the reverse.

The most important point in this connection is the absence of bust or figure of the monarch on the obverse. The coins of the Guptas and those of other dynasties, either in gold, silver or copper, bear invariably the figure of the monarch with his prerogatives as far as permitted by the little space, but here again the much boosted copper coins of Rāmagupta offer a surprising departure from the recognised convention. We know that the first sign of the assertion of independent authority by a chief or king was the issuing of coinage in his own name along with his figure or bust thereon. The absence of these characteristic features is to be noticed only on the tribal coinage, but never on the coinages of the monarchical states whose heads were too sensitive to their privileged power and position to allow such deviations to occur on the most potent medium of the exercise of their authority. Surprisingly, the reverse device of these coins also misses the characteristic features of Chandragupta's copper or silver or gold coinage. This clearly suggests that these were local issues of either some petty chief owing allegiance to the Imperial Command or they were issues of the Mālavas.

The crescent symbol is not the sure proof of these coins being the genuine issues of Rāmagupta, the Gupta king. The crescent is also found on some of the Kushāṇa and Nāga coins, showing that it was not the monopoly of the Guptas only. On the other hand, the Guptas themselves seem to have borrowed this device from their Kushāṇa prototypes which they gradually did away with in the course of centuries. Thus, it may be suggested that the local ruler also borrowed this device either from the Nāga or from Gupta coinage which by the time of Samudragupta had reached the height of artistic brilliance. Such influences are common in the field of numismatic art and the early Gupta coinage itself bears unmistakable influences of its Kushāṇa prototypes. This is, therefore, a minor point and need not unnecessarily be stressed too far, ignoring other important aspects.

The appearance of *Garuḍa*, known to be the characteristic symbol of the Gupta dynasty, on some of the recently discovered coins of this series from Vidiśā or Eran, is regarded as a positive evidence of the coins being the issues of Rāmagupta, the elder brother of Chandragupta[1] II. We should remember that this *Garuḍa* symbol was as flexible as the crescent symbol and did not constitute the monopoly of one dynasty only. The devotees of Lord Vishṇu hold *Garuḍa* in high esteem and the Vaishṇava kings all over the country had special fascination for this divine bird which has found depiction on coins belonging to other dynasties as well as the tribal states that flourished in ancient India, of which we have numerous instances.

Palaeography, too, does not show that these are the issues of one period. Some of these coins are definitely of a slightly earlier age. We do not come across such variations in lettering on the scores of copper coins of Chandragupta II, as we do in the case of a comparatively much fewer coins of this Rāmagupta. Every coin, it seems, presents its own form and this is indeed most surprising[2] of a series of coins issued by a Gupta monarch whose artists in this field had achieved marvellous excellence.

Thus, in fabric, type, form and palaeography the coins of Rāmagupta are very much similar to the Nāga and local Mālava coinage and are equally different from those issued by Chandragupta II. It is true that "local traditions have played considerable role in Indian history even in the field of Numismatics",[3] but we fail to understand why Rāmagupta alone should have been an exception to this rule and deliberately (?) avoided to get his bust engraved on his coinage, unlike his predecessors and successors in this field. This was due only to his subordinate position which did not allow him to enjoy that cherished privilege.

VI

Bajpai appears to have been in two minds about the interpretation of the coin found by him at Talbehat in the Jhansi district of Uttara Pradesh. It was then surmised by him that the said coin, alongwith similar others published by Gupta and Trivedi might have been issued by some local ruler of eastern Mālwā, but now "looking to a larger number pf coins of this ruler (and particularly of the *Garuḍa* type) from Vidiśā and Eraṇ", he asserts that this Rāmagupta was none other than the one known from literary sources. In pronouncing his final judgement, it seems, he absolutely forgot about other aspects which remain all the same inspite of the discovery of "a larger number of coins of this ruler". We wonder how could a few coins of the *Garuḍa* type change the dubious character of the entire series of coinage which is sometimes claimed to be Nāga, sometimes Mālava and often Gupta ? We do not think that there is any valid ground for us to change our previous stand as the Lion type and *Garuḍa* type coins of the series do not throw any fresh light on this problem and leave it exactly where it was before. Moreover, the copper coins found by Gupta and Trivedi were all from Bhilsā, whereas the find-spot of the solitary coin from Talbehat is about 116 miles n. n. e. from Bhilsā and the latest are again from Vidiśā and Eraṇ. The anamolies are quite obvious but in his zeal to prove these to be the issues of Rāmagupta, the Gupta king, Bajpai has not cared to explain it.

---

[1] *JNSI*. xxiii, p. 342

[2] A. K. Naraian, *JNSI*, xii, pp. 109-10.

[3] *JNSI*, xxiii, p. 343.

The wonderful romance of the travel of these coins from Eraṇ to Bhilsā[1] (as suggested by Trivedi) and then to Talbehat seems mysterious and the suggestion of Bajpai that Vidiśā or Eraṇ formed the venue of the Śaka-Rāmagupta episode[2] is equally inexplicable. We do not know if Gupta coins (atleast copper coins) have ever been found in or near Bhilsā so far, and it is all the more doubtful if the regions round Bhilsā had at all come under the Guptas before Chandragupta II.[3] That "Samudragupta had already occupied the territory upto Eraṇ, within forty miles of Besnagar"[4] is no proof that the newly discovered copper coins are those of Rāmagupta of the Imperial Gupta line. It is a hypothesis, pure and simple which sounds utterly fallacious and unconvincing in the logic of history. It is indeed all the more strange to find that Samudragupta, Chandragupta II and their successors, inspite of numerous types of their gold currency, did not care to issue such currency in that area, and it fell to the lot of Rāmagupta to take initiative in the matter.

Moreover, we know that Mālwā, alongwith the tribal states of Punjab, Western India and Central Provinces, was not completely vanquished and annexed to the Gupta empire by Samudragupta, for they are said to have gratified his imperious command (*pracaṇḍa-śāsana*), "by giving all kinds of taxes, obeying orders and coming to perform obeisance". In other words, it was not directly administered by the Guptas during the time of Samudragupta. On the other hand, it was ruled by a local ruler who paid tribute and homage to the crown. The argument that Rāmagupta of these coins may have been a local ruler of Mālwā is, therefore, much nearer the truth and more convincing than the one advanced by Altekar and others.[1]

---

[1] *JNSI*, xiii. p. 130.

[2] *Ibid*, xxiii, p. 344.

[3] A. K. Narain, *Op. Cit.* p. 110.

[4] A. S. Altekar, *Bayana Hoard*, p. xxv.

From epigraphic records we learn that Chandragupta II was the first ruler of this dynasty who launched military conquest in that direction, *i.e.*, the regions round Bhilsā and Udayagiri.[2] Inspite of the Eraṇ stone-pillar inscription of Samudragupta[3] it is doubtful if he ever held the area round Bhilsā under his direct control "so as to enable him or his immediate successor to issue a new coinage suitable for that region".[4] The literary evidence shows that Rāmagupta fought against the Śakas, but whether it was in Mālwā or in the north-west, cannot be definitely ascertained. Even if we admit that he fought them near Bhilsā, the fact remains that he was utterly defeated and humiliated. How then, of all the places we should have his coins at Bhilsā, the scene of his rout and disgrace ? Numismatic evidence clearly suggests that only Chandragupta II can be credited to have advanced in and conquered this area, and just as he started silver coins after annihilating the Western Kshatrapas, he also, took the fancy to issue a copper series, starting with the Vase type, probably borrowed from the Mālava Coinage".[6]

It is thus apparent that the so-called Rāmagupta was the only unfortunate Gupta king who had not issued any coins, or inscriptions to mark any notable event of his reign. But, we are asked to believe that inspite of the paucity of archaeological evidence, a few copper coins, alleged to have been issued by him, are sufficient to lend him the dignity and halo of the glorious imperial Guptas and rank him with them as such a suggestion which seems utterly fallacious in the logic of history.

1. For details see Upendra Thakur, "Historicity of Rāmagupta" in *PIHC*, 1958. pp. 79-88.
2. Cf. the Udayagiri cave inscription of A. D. 401 : कृत्स्न-पृथ्वी-जयार्त्थेन राज्ञैवेह सहागत... (Sircar, *Select Inscriptions*, i, p. 272).
3. *Ibid*, pp. 260-62.
4. A. K. Narain, *Op. Cit.* p. 110 fn. 2.
5. A. K. Narain, *Op. Cit.* p. 110 fn. 2.

REMARKABLE MUGHAL GOLD COINS IN THE STATE MUSEUM, LUCKNOW

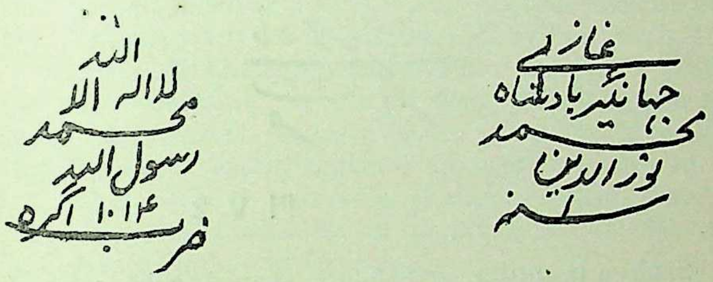
C. R. SINGHAL

[Pl. V]

1. Jahāngīr, Mint Āgra, date 1014-1 A. H.

Accession Register No. 11727 of the State Museum, Lucknow. This valuable coin was purchased on 31. 3. 1960 for Rs. 350/- only.

Obverse **Reverse**



Pl. V. 1

Another specimen of the same type and date is described and illustrated at No. 291 of *BMC*. The only difference being that our specimen was issued from the Āgra mint while that of the British Museum from the Lāhor mint. It is therefore the only gold coin issued from the Āgra mint. Jahāngīr himself informs us in his *Tuzuk* that he "ascended the royal throne in the capital of Āgra in 38th year of his age when one sidereal hour of Thursday Jumādā-s.Sāni, 20th, A. H. 1014" i.e. one hour after sunrise. There is, therefore, every likelihood that this *muhar* was issued from the Āgra mint at the time of his coronation at Ā-gra. It must be borne in mind that gold coins of the finest workmanship were issued by Jahāngīr mostly from the Āgra and Lāhor Mints.

2. Square, Jahāngīr, mint Āgra, Date 1020, Khurdād.

Accession Register No. 10280 of the State Museum, Lucknow. This fine specimen was purchased on 14. 4. 1947.

Obverse : In double lined octagon with ornaments in the angular spaces. The whole area in triplelined square; the middle one being of dots :

اکبر
شاه شاه
نگیر
نور الدین جها

Reverse : In double sixteenfoil border within a triplelined square, the middle one being of dots. Wavy ornaments in the angular spaces.

ماه خورداد الهی
۱۰۲۰
ضرب اگره

Pl. V. 2

Such a beautiful and square shaped gold coin of Āgra mint is not known so far.

3. Shāhjahān, mint Aurangābād, date (104) 9-13 A. H. Accession Register No. 6522. This coin was purchased on 29. 12. 1922 for Rs. 70/- only.

Obverse : In a square the Kalimā. Usual margins beginning from the top. Date (۱۰۴)۹ in the left hand corner of the square.
Regnal year ۱۳ over ٥ of سنه

Reverse : In a square

بادشاه غازی
شاه جهان

Margins, Top شهاب الدین

Right محمد صاحب

Below قران ثانی

Left اورنگ اباد

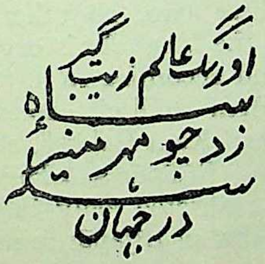
Pl. V. 3

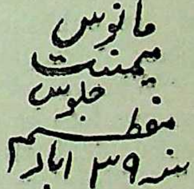
Not a single coin of Shāhjahān in any metal is known to have been issued from this mint. Aurangābād was the name given by Aurgangzeb to a town founded by him during the reign of his father Shāhjahān near the site of the village Kharki, southeast of Daulatābād. It was all along believed that prior to emperor Aurangzeb, no coin of any ruler was issued from this mint. But the discovery of this unique *muhar* proves to the contrary. This solitary coin was probably issued sometime after the city was founded by his son prince Aurangzeb during his first governorship in the Deccan.

4. A-urangzeb, mint Mu'azzamābād, date—39 R. Y.

Accession Register No. 8772. This *Muhar* was received on 9.2.1940 as treasure trove from village Bhatipura in the district of Hamīrpūr in U. P.

Obverse **Reverse**





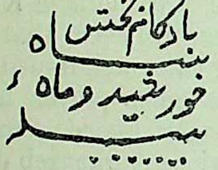
Only a few gold coins of Farrukhsiyar, Rafiu-d-Darjāt, Jahāndār, and Muhammad Shāh are known to have been issued from this mint, but no gold coin of Aurangzeb has been discovered so far. About this mint Whitehead writes[1]: "The name of Gorakhpūr was changed to Mu'azzamābād in honour of Prince Mu'azzam, son of Aurangzeb, afterwards Shāh 'Alam I. The first known issues in the new name are one or two very rare rupees of Aurangzeb". This is therefore, a unqiue *Muhar* of Aurangzeb issued from this mint.

---

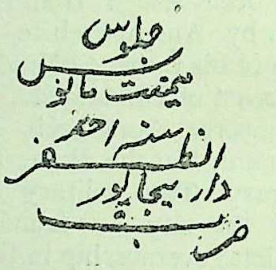
[1] P.c of *Panjab Museum Catalogue* by Whitehead,

5. Kām Bakhsh, mint Dārul-Zafar Bījāpūr, date Ahd. Accession Register No. 6776. Purchased on 2. 12. 1924 from H. Nelson Wright along with other seven Rupees of 'Azam Shāh and Kām Bakhsh for Rs. 100/- only.

Obverse



Reverse



Pl. V. 4

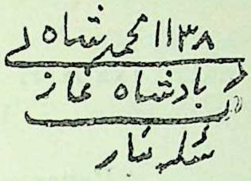
Rupees of Kām Bakhsh issued from this mint are very well known to us but no gold coin has come to light so far. A crude type of *muhar* in his name from Nusratābād (?) mint is described by Vicaji Taraporevala[1] and another from the Haidarābād mint by Delmerick[2]. Except these two, no other gold coins are published. We learn from the Mughal history that Emperor Aurangzeb made a Will and according to it, it was said "Whoever of my fortunate children shall chance to rule the empire let him not molest Muhammad Kām Bakhsh, should he rest content with the two new *Sūbahs* (Bījāpūr and Haidarābād)". Therefore his currency was restricted only to these two places in the Deccan but no *Muhar* of Bījāpūr mint was known so far.

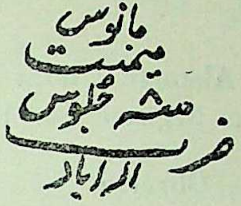
6. Muhammad Shāh, mint Allahābād, date 1138-8 A.H. Accession Register No. 8701. Purchased on 17. 10. 1939 for Rs. 50/- only.

---

[1] *NS*, XLIII, p. 29.
[2] *PASB*, 1884, p. 90.

Obverse **Reverse**

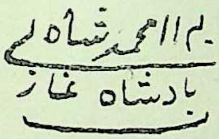

١١٣٨ محمد شاه
بادشاه غاز
سکه مبار

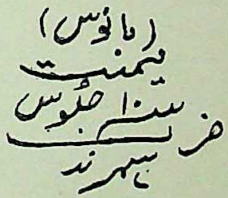

مانوس
میمنت
سنه جلوس
ضرب
الہ اباد

No gold coins of Muhammad Shāh issued from this mint are published so far. A large number of silver coins were issued from this mint but in gold this is the only specimen which has come to our knowledge. This is therefore an exceedingly rare piece in gold..

7. Muhammad Shāh, mint Sahrind, date 114x-10. Accession Register no. 10467. Purchased on 9. 19. 1948 for

Obverse **Reverse**


١١٤ محمد شاه
بادشاه غاز

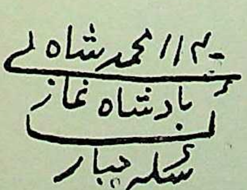

(مانوس)
میمنت
سنه ١٠ جلوس
ضرب
سهرند

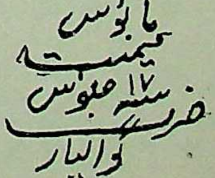
Pl. V. 5

Rs. 200/- only. No gold coins of this mint were published before. A passing reference was made at p. 335 of *NS*, XI regarding old coins in the Bahāwalpūr Toshakhana but not a single specimen was described. This is also an exceedingly rare specimen.

8. Muhammad Shāh, mint Gwāliar, date 114x-17 A. H. Accession Register no. 7505. Purchased on 12. 5. 1928 for

Obverse **Reverse**


١١٤ محمد شاه
بادشاه غاز
سکه مبار

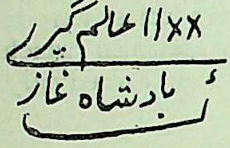

مانوس
میمنت
سنه ١٧ جلوس
ضرب
گوالیار

Rs. 35/- only. Except a passing reference as stated above no gold coins of Muhammad Shāh issued from this mint have come to our notice.

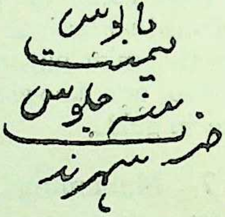
9 'Alamgīr II, mint Sahrind, date 11xx A. H.

Accession Register No. 10470. Purchased on 9. 12.1948 for

Obverse


۱۱xx عالمگیر
بادشاه غازی

Reverse


مانوس
میمنت
سنه جلوس
ضرب سهرند

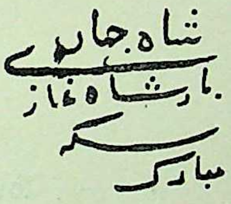
Rs. 200/- only. Except a passing reference at page 336 of *NS*, XI, no gold coin of 'Alamgir II of this mint is published anywhere. This is, therefore, an exceedingly rare specimen.

ON THE ATTRIBUTION OF THE COINS OF SHĀH JAHĀN II AND III

NISAR AHMAD

The coins of Shāh Jahān II and III bear similar legends and resemble very much in fabric and weight. Hence some of the dateless coins are wrongly attributed to one of these rulers and such ascriptions have sometimes been doubted by scholars. Here an attempt is made to trace the characteristics of the coins of these rulers which help us to distinguish their money or to suggest their attributions.

The obverse of the coins of both these rulers bear the following legend[1] :



These coins vary between 167 and 172 grains in weight and between .8 to 1.1 inch in size.[2]

Before discussing this problem, it is worthwhile to tabulate all the dated coins of these rulers.

---

1. Whitehead, R. B., *Catalogue of coins in the Punjab Museum, Lahore*, II., pp. 317, 378.

2. *Ibid*, pp. 315, 377-78; Lane-Poole, *The coins of the Moghul Emperors of Hindustan in the British Museum*, pp. 194-96, 228-230; Brown, C. J, *Catalogue of coins in the Provincial Museum, Lucknow*, pp. 325; Nelson Wright, H, *Catalogue of the coins in the Indian Museum, Calcutta*, III, pp. 214-215, 266-267.

COINS OF SHĀH JAHĀN II

Coins registered in *BMC*[1]

No	Mint	Year	R. Year		Legend
AV 945	Shāh Jahānābād	1131	1	**Obv.**	شا جهان بادشاه غاز ۱۱۳۱ سکهٔ مبار
				Rev.	[ذة جاباد] دار الخلا شاه ضرب جلوس میمنت مانوس احد سنه
946	Farkhundā[2] bunyād (Hyderābād)	„	—	**Obv.**	شاه جهان بادشاه غاز سکه مبارک سنه
				Rev.	میمنت جلوس مانوس ضرب [فر]خنده بنیاد

---

1. *BMC.*, pp. 194-96.
2. Lane-Poole reads '*Khujista bunyād*', but on the coin the letters are '*Khundā bunyād* ; but it may be *Farkhundā bunyād*.

No.	Mint	Year	R Year		Legend
AR 947	Akbarābād	„	1	**Obv.**	as 945, but ۱۱۳۱ at top.
				Rev.	اکبراباد مستقر الخلافة ضرب جلوس میمنت مانوس احد
948	Barailī	„	„	**Obv.**	as 945, but ۱۱۳۱ over مبارک
				Rev.	مانوس میمنت احد جلوس سنه ضرب بریلی
950	Azīmābād (Patna)	„	„	**Obv.**	بادشاه غازی شاه جهان ۱ سنه ۱۱۳۱ مبارک
				Rev.	عظیم اباد ضرب جلوس میمنت مانوس احد سنه

No.	Mint	Year	R Year	Legend
951	Lāhore	„	„	**Obv.** as 945; ١١٣١ over مبارک **Rev.** جلوس مانوس میمنت احد دار السلطنت لاهور ضرب
952	Murshidābād	„	„	**Obv.** شاه جهان ١١٣١ بادشاه غاز **Rev.** as 948, but mint مرشداباد

Coins registered in *PMC*[1]

No.	Mint	Year	R Year	Legend
AV 2292	Arkāt	1131	1	**Obv.** شاه جهان ١١٣١ بادشاه غاز ی سکه مبارک **Rev.** مانوس میمنت احد سنه جلوس ضرب ارکات W. 172 S. .8

---

[1] *PMC*, pp. 315-18.

No.	Mint	Year	R. Year	Legend
2293	Khujistā Bunyād	„	„	**Obv.** As on No. 2292, but date ۱۱۳۱ to left of bottom line. **Rev.** مانوس میمنت احد سنه جلوس ضرب خجسته بنیاد W. 168 S. .8
2294	Surat	„	„	**Obv.** as on No. 2293. **Rev.** as on No. 2293, but mint سورت W. 170 S. I
2295	Shāhjahānābād	„	„	**Obv.** as on No. 2292, but date ۱۱۳۱ to right of middle line. **Rev.** فه جهاباد دار الخلافه شاهن ضرب جلوس میمنت مانوس سنه احد W. 172 S. .8
AR 2296	Itāwā	„	„	**Obv.** as on 2992 **Rev.** as on 2292, but mint اتاوا

No.	Mint	Year	R. Year		Legend
2297	Islāmābād	1131	1	**Obv.**	as on 2292, but date ۱۱۳۱ above top line
				Rev.	اسلام اباد ضرب جلوس میمنت مانوس سنه احد
2298	Akbarābād	„	„	**Obv.**	as on 2297
2299	Mustaqirrul-khilāfat				
				Rev.	اکبراباد مستقر الخلافه ضرب جلوس میمنت مانوس سنه احد
2300	Barailī	„	„	**Obv.**	جهان شهنشاه بادشاه غازی ۱۱۳۱ سکه مبارک
				Rev.	as on No. 2292, but mint بریلی
2301	Tattā	„	„	**Obv.**	as on No. 2292, but date ۱۱۳۱ over middle line
				Rev.	مانوس میمنت جلوس سنه احد ضرب تته

No.	Mint	Year	R. Year		Legend
2304	Shāhjahānābād Dārulkhilāfat	,,	,,	**Obv.**	شاهجهان بادشاه غاز ۱۱۳۱ سکه مبارک
				Rev.	as on 2295
2305 2306	,,	,,	,,	**Obv.**	as on 2292, but date ۱۱۳۱ to right of middle line
				Rev.	as on 2295
2307	Gwāliār	,,	,,	**Obv.**	as on 2292, but date ۱۱۳۱ to left of middle line.
				Rev.	as on 2292, but mint گوالیار
2308 2309	Lāhor Dārus-Saltanat	,,	,,	**Obv.**	as on 2292, but date ۱۱۳۱ over bottom line
				Rev.	As *BMC*, 951
2310	Lakhnau	1131	1	**Obv.**	شاه جهان بادشاه غاز سکه مبارک ۱۱۳۱
				Rev.	as on 2300, but mint لکهنو
2311	Murshidābād	,,	,,	**Obv.**	as on 2292, but ۱۱۳۱ over middle line
				Rev.	,, but mint مرشداباد

No.	Mint	Year	R. Year		Legend
2312	Multān	„	„	**Obv.**	بادشاه غازی شاه جهان ک ب سکه بهار ۱۱۳۱
				Rev.	مانوس میمنت احد سنه جلوس ضرب ملتان

Coins registered in *LMC*[1]

No.	Mint	Year	R. Year		Legend
AV 3753	Shāhjahānābād Dāru-l-khilāfat	1131	I	**Obv.**	As *BMC*, 945 but ۱۱۳۱ over middle line
				Rev.	As *BMC*, 945 W. 168.5 S. .9
AR 3754 3754a	Itāwā	1131	I	**Obv.**	as on No. 3753, but ۱۱۳۱ to left of bottom line
				Rev.	مانوس میمنت احد جلوس سنه ضرب اتاوه
3755 3756	Akbarābād Mustaqirul-khilāfat	„	„	**Obv.**	as on No. 3753, but ۱۱۳۱ over جهان.

---

1. *LMC*, pp. 225-227.

No.	Mint	Year	R. Year		Legend
				Rev.	آکبراباد مستقر الخلافة ضرب بیمنت مانوس جلوس سنه احد
3756a	Barailī	,,	,,	**Obv.**	جهان شاه بادشاه غازی ۱۱۳۱ سکه مبارک
				Rev.	As *BMC*, 948
3757 3737a	Surat	,,	,,	**Obv.**	as on No. 3754
				Rev.	as on No. 3756a, but mint سورت
3758	Shāhjahānābād Dārul Khilāfat	,,	,,	**Obv.**	as on 3753
				Rev.	as on No. 3753
3758a	,,	,,	,,	**Obv.**	as No. 3753 but شاهجهان written thus and ۱۱۳۱ to left of middle line
				Rev.	as on No. 3753
3759	Azīmābād	,,	,,	**Obv.**	As *BMC*, 950
				Rev.	As *BMC*, 950
3760	Lāhor Dāru-s-Saltanat	1131	I	**Obv.**	as on No. 3753, but ۱۱۳۱ in middle of bottom line.
				Rev.	As *BMC*, 951.

No.	Mint	Year	R. Year		Legend
3761	Lakhnau	„	„	**Obv.**	as on No. 3753, but ۱۱۳۱ to left of bottom line.
				Rev.	As *PMC*, 2310.
3762	Murshidābād	„	„	**Obv.**	شاه جهان ے ۱۱۳۱ بادشاه غاز
				Rev.	As *PMC*, 2292.

Coins registered in *IMC*[1]

No.	Mint	Year	R. Year		Legend
AV 1823	Lāhor Dāru s-Saltanat	1131	I	**Obv.**	As *PMC*, 2308.
				Rev.	As *BMC*, 951.
				W.	166
				S.	·85
AR 1825 1826	Akbarābād Mustaqirrul- Khilāfat	1131	I	**Obv.**	as on No. 1823, but ۱۱۳۱ over top line.
				Rev.	اکبر اباد مستقر الخلافة ضرب جلوس میمنت مانوس احد سنه
				W.	175-174
				S.	.95 ; .9-
1827	Itāwā	„	„	**Obv.**	as on No. 1823, but ۱۱۳۱ to left of مبار

---

[1] *IMC*, pp. 214-215.

No.	Mint	Year	R. Year		Legend
				Rev.	*PMC*, 2296.
				W.	176
				S.	1″
1828 1829	Murshidābād	,,	,,	**Obv.**	as on No. 1823, but ١١٣١ over بادشاه
				Rev.	as on No. 1827, but مرشداباد Five-petalled flower to right of احد on one
				W.	179.3 ; 179
				S.	.85
1830 1831	Shāhjahānābād	,,	,,	**Obv.**	as on No. 1823, but شاهجهان and ١١٣١ to left of غاز
				Rev.	As *PMC*, 2295.
				W.	175-174
				S.	85
1832 1833 1834	,,	,,	,,	**Obv.**	as on No. 1823, but ١١٣١ to right of باد
				Rev.	as on No. 1830
				W.	177-175
				S.	·85

Some coins of Shāh Jahān II of Burhānpur, Azīmābād and Korā mints with dates, except one which is not dated, are recorded from the Limbdi Treasury. The undated coins of Dār-ul-Khair Ajmer mint is also assigned to this emperor.[1]

Coins listed in the supplement to Volume III of *IMC*,[2] Mughal Emperors

N 1512	Khujistā bunyād	1131	I	**Obv.**	As *IMC*., 1823, but date ١١٣١ to left of مبار	مبار

---

1. NS, XIV, p. 572.
2. *SIMC*, pp. 155-157.

No.	Mnit	Year	R Year		Legend
				Rev.	As *IMC*, 1824 but خجسته بنیاد W. 169 S. .9
1513 AR	Ahmadābād	,,	,,	**Obv.**	بادشاه غازی شاه جهان سکه مبارک ۱۱۳۱
				Rev.	As *IMC*, 1824, but احمداباد W. 178.8 S. I
1514	Azīmābad	,,	,,	**Obv.**	As on 1213
				Rev.	As *LMC*, 3759 W. 176.8 ; S. .9
1515	Barailī	,,	,,	**Obv.**	As *LMC*, 3756 (a)
1516				**Rev.**	As *LMC*, 3756 (a) Traces of dotted border W. 175.5; S. 1- .95
1517	Gwāliār	,,	,,	**Obv.**	As *LMC*, 3756 (a) but شاهجهان in one line and date to left of the traces of dotted border
				Rev.	As *LMC*, 3756 (a) but گوالیار W. 175; S. I

---

1. Another coin of this mint which is identical to it is published by C. R. Singhal in the last issue of this Journal (*JNSI*, pt. I, pp. 60-61).

No.	Mint	Year	R Year		Legend
1518	Korā[1]	1131	I	**Obv.**	شاه جهان شاه باد غازی ۱۱۳۱ سکه مبارک
				Rev.	As *LMC*, 3756 (a) کورا W. 175.6 S. .9
1519	Lāhor	,,	,,		As *IMC*, 1823
1520	Dārus-Saltanat				W. 176-176 S. .9 ; .95
1521	Lakhnau	,,	,,	**Obv.**	As *IMC*, 1823
1522					Date wanting in No. 1522
				Rev.	As *IMC*, 1824 W. 168-175 S. .85
1523	Multān	,,	,,	**Obv.**	As No. 1513
				Rev.	As No. *IMC*, 1824 but ملتان W. 176; S. .9
1524	Mumbay	,,	,,	**Obv.**	As *PMC*, 2313, but date to left of مبار .
				Rev.	As *IMC*, 1824 but منبی احمد W. 177; S. .95

Coin registered in *JASB*, 1912[1]

Æ	Surat	—31	I	**Obv.**	شاه جهان شاه فلوس باد ۳۱..

---

[1] *JASB*, 1912, p. 436.

No	Mint	Year	R. Year	Legend
				Rev. احد سنه جلوس ضرب سورت

Coin registered in *NS*, XX[1]

No	Mint	Year	R. Year	Legend
18	Kambāyat	1131	I	**Obv.** As *PMC*, 2312 **Rev.** As *PMC*, 2312 but کنبایت

Coin recorded in *NS*, XV[2]

No	Mint	Year	R. Year	Legend
AR 33	Tattā	1131	I	**Obv.** صاحبقران جهان ثانی بامن وامان شا ه ١١٣١ ب
				Rev. مانوس میمنت احد سنه جلوس ضرب تته

It is a couplet coin of Shāh Jahān II.
The couplet is—

سکه زد در جهان بامن وامان
صاحبقران ثانی شاه جهان

---

1. *NS*, XX, p. 554.
2. *NS*, XV, pp. 664-5,

No.	Mint	Year	R. Year	Legend
Coin recorded in *NS*, XVI[1]				
AV	Burhānpūr	1131	I	Ordinary type
Coin recorded in *NS*, 1904[2]				
8 AR	Gwāliār	1131	I	**Obv.** شاه جهان بادشاه غازی سکه ۱۱۳۱ مبارک **Rev.** مانوس میمنت سنه احد جلوس ضرب گوالیار W. 177 S. I
Coin published in *JNSI*[3]				
AR	Machlīpatan	1131	I	**Obv.** جهان ه اسپرا بادشاه سکه غازی **Rev.** جلوس میمنت مانوس سنه احد ضرب مچھلی پٹن W. 175. 5 S. 1''

---

1. *NS*, XVI, p. 677. But the particulars of this coin are not given.
2. *NS*., 1904, pp. 242-3.
3. *JNSI*, V, p. 81, pl. V. 7

9

COINS OF SHĀH JAHĀN III[1]

Coins registered in *BMC*

No.	Mint	Year	R. Year		Legend
A/ 1086	Islāmābād	1173	I	**Obv.**	۱۱۷۳ شاه جهان بادشاه غاز لـ ک سکه مبار
				Rev.	اسلام اباد ضرب میمنت مانوس جلوس احد سنه
					W. 168 S. 85
1087	Ahmadnagar Farrukhābād	„	„	**Obv.**	جهان شاه بادشاه غازی سکه ۱۱۷۳ مبارک
				Rev.	مانوس میمنت احد سنه جلوس ضرب احمدنگر فرخ اباد
					W. 167 S. 1″
AR	Ahmadnagar Farrukhābād	„	„		As on 1087 W. 166 S. 1.1

---

[1] *BMC*, pp. 228-30.

No.	Mint	Year	R. Year		Legend
1089	Ahmadābād	„	„	**Obv.**	as on 1087 : but unit of date obscure
				Rev.	as on 186 : but احمداباد W. 179 S. 9
1090	Mahā Indrapur[1]	„	„	**Obv.**	شاه جهان بادشاه غاز سکه مبارک
				Rev.	مهه اندرپور ضرب جلوس میمنت مانوس احد سنه W. 173 S. 1
1091	Shāhjahānābād	1174	I	**Obv.**	شاه جهان ۱۱۷۴ بادشاه غازی سکه مبارک
				Rev.[1]	As *LMC*, 3753 S. 1.15

---

1. S. Lane Poole only writes Indrapur.

No.	Mint	Year	R. Year	Legend
1092	Ahmadnagar Farrukhābād	„	„	As on 1087, but W. 174 S. 1.0

Coins registered in *PMC*[1]

No.	Mint	Year	R. Year		Legend
AV	Ahmadnagar				
2851	Farrukhābād	1173	„		As *BMC* 1087 W. 172 S. 1.1
2852	Mahā Indrapur	1174	I	**Obv.**	۱۱۷۳ شاه جهان بادشاه غاز سکه مبارک
				Rev.	مهه اندرپور ضرب میمنت مانوس جلوس احد سنه W. 167 S. 85
AR 2853 2854	Azīmābād	„	„	**Obv.**	شاه جهان بادشاه غاز سکه ۱۱۷۳ مبارک

---

[1] *PMC*, pp. 377-378.

No.	Mint	Year	R. Year		Legend
				Rev.	ضرب میمنت مانوس جلوس احد سنہ
2855	Ahmadnagar Farukhābād	1173	,,		As on No. 2851 S. 1. 1 (looped)
2856 2857	Mahā Indrapur	1174	,,	**Obv.**	as on No. 2852 Nagari character स to left of last line
				Rev.	as on No. 2852

Coins registered in *LMC*[1]

AR 4480	Ahmadābād	1173	I	**Obv.**	شاہجہان بادشاہ غازی سکہ مبارک
				Rev.	مانوس میمنت سنہ احد جلوس ضرب احمدآباد

---

[1] *LMC*, pp. 389, 390.

No.	Mint	Year	R. Year		Legend
4481	Ahmadābād	1175 (Sic)	I		As 4448, but ۱۱۷۴
4483	Shāhjahānābād Daru-l-Khilāfat	1173	,,	**Obv.**	شاه جهان بادشاه غازی ۱۱۷۳ سکه مبارک
				Rev.	شاه جهان آباد دار الخلافه ضرب میمنت مانوس جلوس احد سنه
4484	,,	1174	,,	**Obv.**	as on No. 4483, but ۱۱۷۴
				Rev.	as on No. 4483
4485	Ahmadnagar Farrukhābād	,,	,,		As. *BMC*, 1087

Coins registered in *IMC*[1]

No.	Mint	Year	R. Year		Legend
AR 2262	Ahmādābād	117–	I		As *LMC*, 4480 W. 169 S. .7
2264	Azīmābād	1173	I		As *PMC*, 2853, but mint name is present over ضرب W. 178 S. .85
2265 2266	,,	1174 ,,	,, ,,	**Obv.**	As on No. 2264, but ۱۱۷۴
				Rev.	As on No. 2264 W.179-178′ S. .9;-83

---

[1] *IMC*, pp. 266-67.

No.	Mint	Year	R Year		Legend
2268	Mahā Indrapur (Bharatpur)	„	„		As *BMC*, 1090

Coins listed in the Supplement to Volume III of *IMC*, Mughal Emperors[1]

1999 AV	Ahmadnagar Farrukhābād	1173	I	**Obv.**	As *LMC*, 4485, but ۱۱۷۳
				Rev.	As *LMC*, 4485, M.146 W. 167.5; S. .95
2000 AR	Akbarābād Mustaqirr-ul-Khilāfat	1174	„	**Obv.**	As *IMC*, 2263, but ۱۱۷۴ over جهان
				Rev.	*IMC*, 2263 W. 173. S. 1.1
2001	Ahmadnagar Farrukhābād	1173	I	**Obv.**	As *LMC*, 4485, but ۱۱۷۳ Traces of doted border
				Rev.	As *LMC*, 4485 W. 168 S. 1.05
2002	„	1174	„	**Obv.**	As *LMC*, 4485 but ۱۱۷۴
				Rev.	As *LMC*, 4485 W. 173 S. 1.1
2003	Shāhjahānābād Dār-ul-Khilāfat	1173	„	**Obv.**	As *IMC*, 2263, but ۱۱۷۳ in top line
				Rev.	As *IMC*, 2169 W. 175 S. .9

Coin registered in *NS*, V[2]

14 AR	Azīmābād	1174	I	As *IMC*, 2264 but ۱۱۷۴

Coin registered in *NS*, VII[3]

	Azīmābād	1173	I	As *IMC*, 2264

---

[1] *SIMC*, pp. 203-4.

[2] *NS*, V, p. 132, pl., IV.

[3] *NS*, VII, p. 64.

No.	Mint	Year	R Year		Legend
	Coins published in *NS*, VII[1]				
AR 1	Azīmābād	1173	I	**Obv.**	شاه جهان بادشاه غازی سکه مبارک سنه ۱۱۷۳
				Rev.	As *IMC*, 2264
	Coin listed in *JASB*, XLV[2]				
AV 151	Ahmadnagar Farrukhābād	1173	I	**Obv.**	As *BMC*, 1087 but ۱۱۷۳ right to مبارک
				Rev.	As *BMC*, 1087 W. 169
	Coins mentioned in *PASB*, 1876[3]				
AR	Ahmadnagar Farrukhābād	1174	I	**Obv.**	شاه جهان بادشاه غازی سکه مبارک
				Rev.	ضرب احمدنگر فرخ اباد

---

[1] *NS*, VII, p. 64.

[2] *JASB.*, XLV, p. 293, No. 15. J.G. Delmirek keeps this coins in the name of Shāh Jahān II whose name was Muhi-ul-millat son of Muhiu-Sunnat son of Kām Baksh. C. R. Singhal also describes it in the *Bibliography of Indian Coins*, pt. II, p. 6, in the name of Shāh Jahān II. But Rafi-ud-daulah also had the title 'Shāh Jahān II' and therefore to avoid the confusion among the readers it is most essential not to call Shāh Jahān II to Muhi-ul-Millat.

[3] *PASB.*, 1876, pp. 138-141. H. Blockmann also did the same mistake and designated the coin in the name of Shāh Jahān II. C.R. Singhal mentions, *op. cit.*, p. 114, N 116, that "no other particulars about this coin are given except the date which is 1173 Hijri. The coin should therefore be assigned to Shāh Jahān III and not to II." However, the complete legend of the coin is supplied, though the style of putting the words and the photograph are not given and the date in the note is 1174 Hijri and not 1173 Hijri as Singhal writes.

69254

R
737.05
N91J:26

No.	Mint	Year	R. Year	Legend
	Coin recorded in *PASB*, 1888[1]			
8	Akbarābād	1174	I	**Obv.** ۱۱۷۴ شاه جهان بادشاه غاز لـ سکه مبار **Rev.** جلوس مانوس بیمنت مستقر الخلافه سنه احد ضرب اکبر اباد

Mint towns of Shāh Jahān II and III based on dated coins

Shāh Jahān II

(1) *Shāhjahānābād*[2]
(2) Khujistā bunyād (Aurangābād)
(3) *Akbarābād*
(4) Barailī
(5) *Azīmābād*
(6) Lāhore
(7) Murshidābād
(8) Arkāt
(9) *Surat*
(10) Itāwā
(11) *Islāmābād*
(12) Akbarābād (Mustaqirru-l-Khilāfat)
(13) Tattā
(14) Multān

---

1. *PASB*, 1888, p. 4, No. 8.
2. Place names printed in italics show that the mint-town concerned, was used as such by both of the homonymous kings.

(15) Lakhnau
(16) *Ahmadābād*
(17) Machlipatan
(18) Burhānpur
(19) Kōrā
(20) Farkhundā bunjād (Hyderābād)
(21) Kambāyat

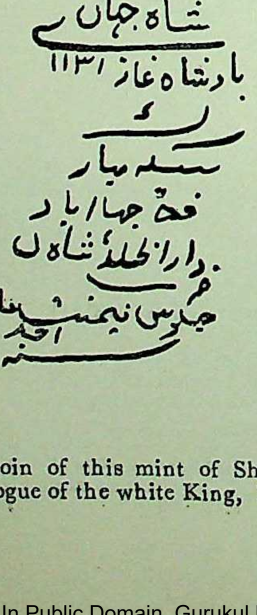
Shah Jahan III

(1) *Islāmābād*
(2) Ahmadnagar Farrukhābād
(3) *Ahmadābād*
(4) Mahā Indrapur
(5) *Shāhjahānābād*
(6) *Azīmābād*
(7) *Akbarābād*
(8) *Surat*
(9) Qanauj[1]

Let us see the style of letter-execution on the coins of these mints.

Shah Jahan II	Shah Jahan III
Shāhjahānābād	
BMC, 945	*BMC, 1091*

Obv.



As of Shāh Jahān II, but date above غاز and not in the left ; احد slight by right.

Rev.

---

1. The coin of this mint of Shāh Jahān III is described in the Sale Catalogue of the white King, 1915, but I could not get it.

PMC, *2295*

Obv. As *BMC*, 945 but ۱۱۳۱ right to باد

Rev. as on *BMC*, 945, but احد and سنه in one line.

„ 2304 **Obv.** as on *BMC*, 945, but شاهجهان

Rev. as *PMC*, 2295

„ 2305
2306 as on No. 2295, but date ۱۱۳۱ to right of middle line.

LMC, *3753*	*LMC*, *4483*
Obv. As *BMC*, 945 but ۱۱۳۱ over بادشاه	**Obv.** As *BMC*, 945
Rev. as on *BMC*, No. 945	**Rev.** as on *BMC*, No. 945 but جلوس is not in the 4th line with میمنت مانوس ; and احد is neither written alone over سنه or with سنه in the last line, but with جلوس over سنه. The arrangement is as : میمنت مانوس جلوس احد سنه

IMC, 1830-31.

Obv. As an *PMC*, 2304.

Rev. As on *PMC*, 2304.
1832-33-34

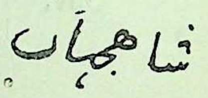
Obv. As on *PMC*, 2304, but date to right of باد

Rev. as on *PMC*, 2295.

However, it is seen that some times it is very difficult to distinguish the coins of Shāh Jahān II and III of this mint but some characteristic features may be noted.

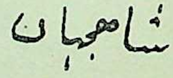
On the coins of Shah Jahan II

(1) احد above سنه in the left side.
(2) سنه and احد in one line ; sometimes احد over سنه.
(3) جلوس میمنت مانوس in one line.
(4) Often Shāh Jahān is written in the following manner :



On the coins of Shāh Jahān III

(I) If احد is above سنه , it is slightly in the right side.
(II) جلوس and احد some lines in one line above سنه.
(III) Shāh Jahān is never written in the following way :

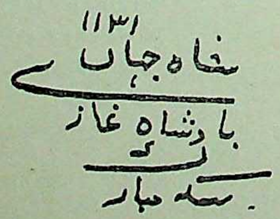


Islāmābād

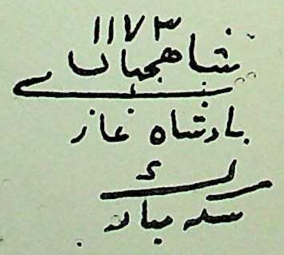
PMC, 2297

BMC, 1086

Obv.


١١٣١
شاه جهان
بادشاه غاز
ی
سکه مبارک

Obv.


١١٧٣
شاهجهان
بادشاه غاز
ی
سکه مبارک

Rev.

اسلام اباد
ضرب
جلوس میمنت مانوس
سنہ احد

Rev.

اسلام اباد
ضرب
میمنت مانوس
جلوس احد
سنہ

The following characteristics on the coins of this mint of these rulers can be marked.

On the coins of Shāh Jahān II

(1) Shāh Jahān is written in this manner— شاہ جہان

(2) In thirdline جلوس ز جلوس میمنت مانوس is with میمنت مانوس

(3) احد in the 4th line with سنہ

On the coins of Shāh Jahān III

(1) Shāh Jahān is written in this manner— شاهجهان

(2) جارس is with احد in the 4th line.

(3) There is a fifth line in which احد is written; it is not written with سنہ as on the coins of Shāh Jahān II.

Azīmābād

Obv.

بادشاہ غازی
شاہ جہان
سکہ
مبارک ۱۱۳۱

Obv.

شاہ جہان
بادشاہ غاز
سکہ
مبارک

Rev.
عظیم اباد
ضرب
جلوس میمنت مانوس
احد
سنہ

Rev.
عظیم اباد
ضرب
میمنت مانوس
جلوس احد
سنہ

BMC, LMC.

PMC, IMC, NS, VII

The coin of Shāh Jahān II of this mint have the letters in the first line *Bādshāh Gāzī* while the coins of Shāh Jahān III Shāh Jahān. On the reverse of Shāh Jahān II's coins the word *julus* is written with *maimanat manus* in the third line, but on the coins of Shāh Jahān III it is written with the word *Aḥd* in the fourth line.

Akbarābād

PMC, 947

Obv.
شاہ جہان
بادشاہ غاز ۱۱۳۱
ک
سکہ مبار

Rev.
اکبراباد
مستقر الخلافۃ
ضرب
جلوس میمنت مانوس
احد

PASB, 1888, No. 8

Obv.
۱۱۷۵
شاہ جہان
بادشاہ غاز
ک
سکہ مبار

Rev.
جلوس مانوس
میمنت
مستقر الخلافہ
سنہ احد
ضرب
اکبراباد

PMC, 2298-2299
As on *PMC*, 947

LMC, 3756
As on *PMC*, No. 947, but ۱۱۳۱ over جہان

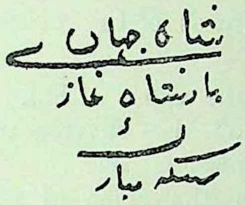
IMC, 1825-1826
As on *LMC*, 3756

The only noted difference between the coins of Shāh Jahān II and III is that on the reverse of the coins of the former the legend starts from the mint name Akbarābād while on the latter it begins from *Julus* and *mānus* and ends on the name of the mint Akbarābād.

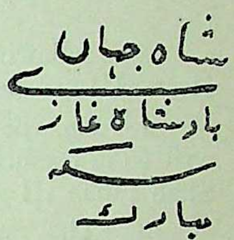
Surat

PMC, *2294* *IMC*, *2269*

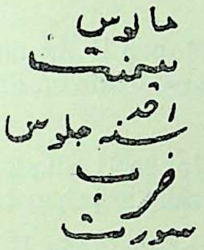
Obv.



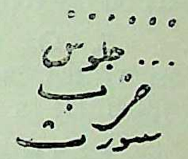
Rev.



Obv.



Rev.



IMC, *3757-3757 a*

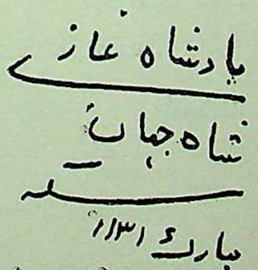
See, also the reverse of the coin listed in JASB, 1912.

However we see that on the obverse of Shāh Jahān III Sikah سکه is written in the 4th line and not in the last line as on Shāh Jahān II. About the differences of the reverse die arrangement of both the kings nothing can be said as the legend on the dated coin of this mint of Shāh Jahān III is not read completely.

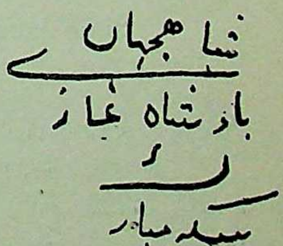
Ahmadābād

SIMC, *1513* *LMC*, *4480*

Obv.



Obv.



Rev.

مانوس
میمنت
احد
سنه جلوس
ضرب
احمداباد

Rev.

as *SIMC,* 1513

The following distinct features of the coins of Shāh Jahān II and III can be marked out.

1. On the obverse of the coins of Shāh Jahān بادشاهغاز is written in the first line while on the obverse of the coins of Shāh Jahān III بادشاهغاز is in the second line.

2. The name شاهجهان on the coins of Shāh Jahān II is executed in the second line but on the coins of Shāh Jahān III on the top, i. e. first line.

3. On the coins of Shāh Jahān II the name is written in this manner—ساهجهان while on Shāh Jahān III as شاهجهان

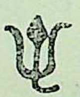
4. On the coins of Shāh Jahān II Sikah (سکه) is written over مبارک but on the coins of Shāh Jahān III it is with سکه

5. Where on the coins of Shāh Jahān II سکه is engraved, on the coins of Shāh Jahān III ی of مبارک is placed.

Let us see the mint-marks, weights and size of the coins

Mint Marks

The mint mark, on the coins of Shāh Jahan III may be noted only on the coins of Azimābād mint.

Shāh Jahān II		**Shāh Jahān III**
	Azimābād	
	Mint Mark	

WEIGHTS AND SIZE

Shāh Jahān II | **Shāh Jahān III**

Shāhjahānābād

Shāh Jahān II			Shāh Jahān III		
BMC,	945	W. 167 S. 90	*BMC,*	1091	S. 1.15
PMC,	2295	W. 172 S. 80			

LMC,	3753	W. 168.5
		S. 90
IMC,	1830	W. 175
		S. 85
	1831	W. 174
		S. 85

In none of the catalogues of Mughal coins, the weight and size of the coins of Shāh Jahān III's Shāhjahānābād mint are given and therefore it is difficult to reach on any conclusion. However, in *BMC* only the size of the coin is supplied and from this it may be inferred that the coins of Shāh Jahān III of this mint were slightly bigger.

Islāmābād

Not mentioned	*BMC*, 1086	W. 168
		S. .85
	PMC, 2950	W. 170
		S. 85

Here again we face the same difficulty and therefore it is difficult to say any thing on this point.

Azīmābād

BMC, 953	W. 178	*IMC*, 2265	W. 179
	S. .95		S. .90
		2266	W. 178
			S. .83

It appears that the standard weight of the coins of this mint in the time of both the rulers was 180 grains. However, it may be noted *at this stage* that the coins of Shāh Jahān III of this mint were very slightly thicker than the coins of Shāh Jahān II.

On the basis of the above noted characteristic features, we may be able to assign the undated coin to any ruler, viz., Shāh Jahān II and III, with certainty and assertion may be made on the doubted attribution.

The undated coins of Islāmābād mint attributed to Shāh Jahān III are held by Whitehead to have been issued by Shāh Jahān II.[1] However, he afterwards in the *Catalogue of Panjab Museum* attributes the coin No. 2850 to Shāh Jahān III.[2] This coin is as follows :

---

[1] NS, XI, p. 338.

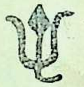
[2] *PMC*, p. 877.

Obv.
شاهجهان
بادشاه غازی
سکه مبارک

Rev.
اسلام اباد
ضرب
میمنت مانوس
جلوس احد
سنه

On this coin *Shāhjahān* is written in this manner : شاهجهان. This is the characteristic of the coins of Shāh Jahān III.

One undated coin No. 2261 of Azīmābād mint is assigned to Shāh Jahān III in *IMC*[1] by H. Nelson wright as "the chief guide to the assignation of this coin is the mint-mark, which, since the reign of Ahmad Shah, appears on all the coins of the Azīmābād mint."[2] The style of writing the legend is also totally similar to the dated coins of Azīmābād mint of Shāh Jahān III. Another coin No. 2266 in *IMC* of the same mint is correctly attributed to Shāh Jahān as it has the mint mark which is seen from the coins of Ahmadshāh and the legend written in the same fashion.


[3]

One coin No. 4248 of Akbarābād mint in *LMC* on the basis of the "traces of date over جهان is attributed by C. J. Brown to Shāh Jahān III.[4] But the traces are not so clear and sufficient that the date 1173 or 1174 can be made on them. The reverse of the present coin shows the characteristics of the reverse of the coins of Shāh Jahān III and hence it may go with certainty to Shāh Jahān III. Another coin No. 2263 of this mint is also assigned by H. Nelson Wright in *IMC*[5] "to Shāh Jahān III in preferenee to Shāh Jahān II on account of the inferiority in execution with the coins of the latter King."[6] This attribution is confirmed by the reverse type of Shāh Jahān III seen on this coin. The dateless coin No. 1896 of this mint attributed to Shāh Jahān III in the *Supplement of Indian Museum Catalogue* shows the characteristics of the coinage of this ruler.

---

[1] *IMC*, p. 266.
[2] *Ibid*, f. n. I.
[3] *Ibid*, p. 267, pl. XIX.
[4] *LMC*, p. 389, pl. XIX.
[5] *IMC*, p. 266, pl. XIX.
[6] *Ibid*, f. n. 3.

One undated coin No. 2296 of Itāwā mint has been found in *PMC*[1] but it has the similar fabric as noticed on the dated coins of Shāh Jahān II of this mint recorded in *IMC*, No. 1827,[2] and *LMC*, No. 3754, 3754a.[3]

The coin Nos. 4486 and 4487 in *LMC* are rightly attributed to Shāh Jahān III as they have the fabric of class I[4] of Mahā Indrapur mint.

The undated coin No. 2313 of Mumbai mint in *PMC* is called of Shāh Jahān II by Whitehead.[5] One dated coin of this mint of Shāh Jahān II recorded in the *Supplement of Catalogue*[6] *of Indian Museum*, exhibits the same characterstics; hence the undated coin of *PMC* may go with the coins of Shāh Jahān II. Some coins registered in the name of Muhammad Shāh by Stanley Lane-Poole dated in 1131 A. H.[7] are really of Shāh Jahān II. We know that in 1716-1717 (1129 A. H.) in 5th regnal year Farrukhsiyar permitted East India Company to coin money in the name of the Mughal Emperors. Of the coin Nos. 68, 69, 70 the

---

1. *PMC*, p. 315.
2. *IMC*, p. 214.
3. *LMC*, p. 325.
4. In the coins of Mahā Indrapur mint, two classes can be marked.

Class I

Obv.

شاه جہان
بادشاه غاز
سکہ
مبارک

Rev.

مہہ اندرپور
ضرب
میمنت مانوس
جلوس احد
سنہ

PMC, 2852.

Class II

Obv.

As on I

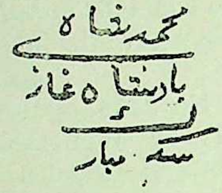
Rev.

مہہ اندرپور
ضرب
جلوس میمنت مانوس
احد
سنہ

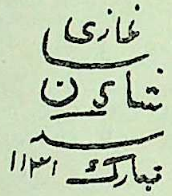
BMC, 1090; *IMC*, 2268

5. *PMC*, p. 318.
6. *SIMC*, p. 157, No. 1524.
7. *BMC*, p. 278, Nos. 68, 69, 70.

fabric of obverse goes against Muhammad Shāh. On the obverse of the coins of Muhammad Shāh the arrangement is made as such[1] :—



On the aforesaid coins the legend is in this manner :—



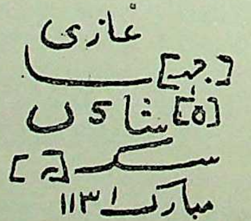
Here two points are worth to be considered.

The most important is that what was the sense of putting the letter ن on the coins of Muhammad Shāh. It fails to represent any meaning. The fact is that this is the last letter of the name of Shāh Jahān : [شاه جها]ن

The point is that the *Kāf* of *Mubārak* is not written above سکه مبار like the coins of Muhammad Shāh but on this coin the word *Sikah* is written in the third line above *Mubārak* which is in fourth line.

The date ۱۱۳۱ also goes with Shāh Jahān II.

The letters of the obverse of these coins can be read as follows:



---

1. *LMC*, p. 361, No. 4210, pl. XVII, *PMC*, p. 348, No. 358 ; *BMC*, p. 279, No. 72, pl. XXXI.

On the undated coin of this mint catalogued in *PMC* and the dated coin in *SIMC* of the Bombay mint the word *Ghāzī* is written on the top and *Sikkah* over *Mubārak* like the coins of *BMC*. And hence there is no place of doub ing the attribution of this coin to Shāh Jahān II.

About the undated coin No. 949 of Surat mint, which is attributed by Stanley Lane-Poole to Shāh Jahān II[1] R. B. Whitehead writes that it may be assigned to Shāh Jahān III.[2] The word *Sikkah* on the obverse of it is written in the last line—the characteristic of Shāh Jahān II's die—it may go well with this ruler. In *PMC* one undated coin 2303 of this mint is kept with the coins of Shāh Jahān II[3] but he thinks that "this may be a coin of Shāh Jahān III."[4] The specimen is unillustrated. However, from the description it appears of Shāh Jahān II. The attribution of another undated coin No. 1835 of similar fabric in *IMC* to Shāh Jahān II[5] is also correct, though H. Nelson doubted and mentions that "there is nothing to show whether this is a coin of the second or third Shāh Jahān."[6]

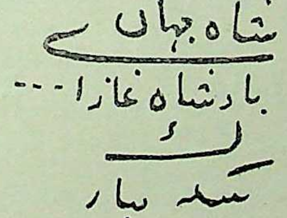
The undated coin No. 2302 of Sarhind mint bearing the legend Shāh Jahān catalogued in *PMC*[7] and of *SIMC*, No. 1526[8] are rightly attributed to Shāh Jahān II as, probably Sarhind after 1171 A. H. went in the hands of Sikhs.

The undated coin No. 21 of Bahādurgarh[9] is rightly assigned to Shāh Jahān II, because no coin of Shāh Jahān III is discovered of any mint of Deccan.

The dateless coin of Burhānpūr mint ascribed to Shāh Jahān II[10] must be examined here.

It has following legends—

Obv.



---

1. *BMC*, p. 195.
2. *NS*, XI, p. 335.
3. *PMC*, p. 316.
4. *Ibid*, p. 316, f. n. I.
5. *IMC*, p. 215.
6. *Ibid*, p. 215, f. n. I.
7. *PMC*, 316.
8. *SIMC*, p. 257.
9. *NS*, XXXIX, p. 16, pl. III.
10. *NS*, XII, pp. 236-7.

Rev.

جلوس
میمنت
سنه دارالسرور
ضرب
برهان پور

W. 169
S. .94

H. N. Wright mentions that "the attribution of this coin to the second Shāh Jāhan (Rafiud-daulah) is not free from doubt, but of which ever King it is it seems to be unpublished though Dr. Taylor has a rupee of this mint and reign of Shāh Jahān II."[1] The number 1 after ز of غاز is very much doubtful because Wright himself in the note does not force on the date but only says that "the regnal year 2 is noticeable." The specimen concerned is not illustrated and hence the numeral 1 should not be taken seriously. Here the main attractive point is the regnal year 2. We know Shāh Jahān III was raised to the throne on 8th Rabi II 1173 and was deposed on 29th Safar 1174. However, at this moment this coin, as it is more better, can be assigned to Shāh Jahān III.

The Junāgarh coin attributed to Shāh Jahān II[2] is as follows:

Obv.

غازی
شاه
شاه جهان باد
ل
سکه مبارک

Rev.

مانوس
میمنت
سنه احد جلوس
ضرب
جونه گڑه

About the dateless coins of Junāgarh mint attributed to Shāh Jahān II, P. Taylor writes that "this rupee may be, but probably not, of the reign of Shāh Jahān III. It is a type that one associates with the earlier rather than with the later half of the twelfth (Hijri) century. Compare the Multan and Ajmer rupees of Shāh Jahān II." But the style of putting the letters on the obverse does not totally resemble to the coins of Multān mint of this emperor. However, it is noted so far that no coin from this mint after Muhammad Shāh was issued[1] and hence this coin may be attributed at this stage to Shāh Jahān II.

---

[1] *Ibid*, p. 237.
[2] *NS*, XIX, p. 422.

The details of the undated coins of Ajmer mint which are ascribed to Shāh Jahān II are not available and hence it is impossible to review it. P. Taylor, though mentions that this coin "may be confidently assigned to this emperor rather than Shah Jahan III",[2] but what are the arguments in favour of this confidence are not given by him. We know on the other hand that Ajit Singh, the ruler of Jodhpur—in the time of Shah Jahan II Rifud-daulah—took his daughter back; who had been married to Farrukh Siyar, and ordered her to throw away her Musalman dress.[3] And therefore unless the dated coins of Shāh Jahān II of this mint are found, this mint may be included in Shāh Jahān III's mint list.

One coin with the legend Shāh Jahān discovered from Jaipur, Rajasthan, has been attributed to Shāh Jahān II,[4] though C. R. Singhal was hesitant in attributing it to Shāh Jahān II, as it is clear from his writing. "The coins of Shāh Jahān II and Shāh Jahān III are so identical in legend and fabric that in the absence of date, they cannot be assigned correctly. As the specimen of the Punjab Museum does not bear any date, it is not known how this coin has been assigned to Shāh Jahān II and not to Shāh Jahān III by Whitehead."[5] However, on the grounds of the above factors this coin may be attributed to Shāh Jahān III.[6]

In the case of undated mints—the mints of which no dated coin is found so far—and new mints we have to look to some other characteristics, though they may not be very correct sometimes.

(i) The letters on the coins of Shāh Jahān II are rounded but on Shāh Jahān III they are flat and beautiful.

(ii) On the coins of Shāh Jahān III, generally the *nukhtas* are big, bold and rectangular.

---

1. Singhal, C. R, *Mint Towns of the Mughal Emperors of India*, pp. 43ff.
2. *NS*, XIX, p. 572.
3. Elliot, H. M, *The History of India*, VII, p. 94.
4. Singhal, C. R, "Some New coins from Jaipur", *JNSI*, XX, 1958, pt. I, p. 47.
5. *Ibid.*
6. The weight, size and photograph of all the coins are not given and hence more critical and detailed study was not possible. I wanted to compare the weights of the coins with their size but inadequate informations made me afraid to have a wrong result.

A SEALING OF THE ĀTHARVAṆIKA-CHARAṆA

V. S. PATHAK

[Pl. VIII]

This terracotta sealing, oval in shape and measuring 7.2 × 6.1 cms found in Rajghat Excavations 1961 in an unstratified filling which was based on the layer 3 and sealed by humus. Stratigraphically, it can be assigned to any period after 300 A. D. The sealing contains only one impression, encircled by a reel border. The upper two-third of the flan is devoted to the device, and the remaining one-third is occupied by the legend.

The device :—In the centre, a horse-faced human figure with horns and drooping long ears, stands in *samapāda-sthānaka*, holding in extended left hand an indistinct object resembling a conch, and in the right an attribute almost wholly obliterated leaving some faint impressions of an *akshamālā* (?) represented around the hand in a circular form. The heavy breast and protruded belly are undraped—except a *kaupīna*, in fact, there does not seem to be any drapery on his body. Represented frontally, the feet look like solid hooves.

The central figure is flanked by two *maṅgala-ghaṭas* (वेदीविनिहितपल्लवललामहेमकलश) with foliage and cocoanut at the top. The *ghaṭas* are broad-rimmed with small necks and heavy bodies. On the outer sides of the *ghaṭas* are the trident-battle axe on the left, and thunderbolt on the right. Below is a two-storied pedastal with ends prominently delineated as triangular hooks.

The Legend :—*Atharvaṇika-charaṇa.*

(Pl. VIII. 3)

The Device : An Image of the Atharvaveda

We propose to identify the horse-faced human figure as Atharvaveda on the basis of authorities cited below. The present sealing furnishes for the first time a definite and positive evidence for the anthropomorphic representation of the Vedas. Of course in a verse of the *Atharvaveda*, there is a reference to the Vedas in their material form, which could be placed into and taken out of a receptacle (XIX,72). The context of the verse supplied by the *Kauśika-sūtra*, however, indicates that by 'the Veda' here, a vedic manuscript and not the image of a Veda is meant. By way of simile, Kālidāsa refers to an image of the Vedas—

मङ्गलालङ्कृता भाति कौशिक्या यतिवेषया ।
त्रयी विग्रहवत्येव सममध्यात्मविद्यया ॥

Mālavikāgnimitra, Act, I.

But the verse, at the most, will indicate that the anthropomorphic form of the Vedas was in one way or the other conceived.

The *Charaṇavyūha* probably composed in the 6th century A. D. gives as below the description of the images of the various Vedas—

ऋग्वेदः पद्मपत्राक्षः सुविभक्तग्रीवः कुञ्चितकेशश्मश्रुः श्वेतवर्णो; यजुर्वेदः पिङ्गाक्षः कृशमध्यस्थूलगलकपोलस्ताम्रवर्णः कृष्णवर्णो वा,....सामवेदः नित्यं स्रग्वी सुप्रयतः शुचिवासा शमी दान्तो बृहच्छरीरः...कातरनयन आदित्यवर्णो...; अथर्ववेदस्तीक्ष्णः प्रचण्डः कामरूपी विश्वकर्त्ता क्षुद्रकर्म्मा स्वशाखाध्यायी प्राज्ञश्च महानीलोत्पलवर्णो ।

Charaṇavyūha, Benares, 1938, IV, P. 47

Except the statement about colours which unfortunately we do not now find in early images, there is hardly any iconographic feature in the above description which may enable us to identify the images of various Vedas.

From this time onwards, however, we get some works which give us specific details on the form of Vedic images. These texts clearly evince two different traditions.

The second tradition seems to have started sometime before the 13th century A. D., whereas the first was current in c. 450 A. D. For a correct appraisal we shall begin with the second tradition. In Hemādrīś *Chaturvarga Chintāmaṇi* (1260—1270 A. D.) we get the following verses—

ऋग्वेदश्श्वेतवर्णस्याद्द्विभुजो रासभाननः ।
अक्षमालाधरस्सौम्यः प्रीतो व्याख्यापनोद्यतः ॥
अजास्यः पीतवर्णस्स्याद्यजुर्वेदोऽक्षसूत्रधृक् ।
वामे कुलिशपाणिस्तु भूतिदो मङ्गलप्रदः ॥
नीलोत्पलदलाभासः सामवेदो हयाननः ।
अक्षमालान्वितो दक्षे वामे कुम्भधरस्स्मृतः ॥
अथर्वणाभिधो वेदो धवलो मर्कटाननः ।
अक्षमालान्वितो दक्षे वामे कुम्भधरस्स्मृतः ॥

These verses also occur in the *Nṛisiṁhaprāsāda* of Dalapati Mahārāja (1490—1512 A. D.), the ***Devatāmūrti-prakaraṇa*** of

Sūtradhāra Maṇḍana (16th century), and the *Śrītattvanidhi* of Mummali Krishṇarāja Oḍvyāra.

Here the images of Rig, Yajuḥ, Sāma and Atharvaṇa are described as having respectively the faces of ass, goat, horse and monkey.

The earlier tradition which was for the first time recorded in the *Jayākhya-Saṁhitā* (c. 450 A. D.), however, runs as follows—

> यातुवारुणमध्ये तु वायव्यवरुणान्तरे ।
> ऋग्वेदाद्यं चतुष्कं तु पीतं हयनराकृतिम् ॥
>
> p. 97

According to it, the images of all the four Vedas should be represented in the hybrid from constituted by the dovetailment of human and horsy bodies.

It may be noted that the work containing both these two traditions of the iconography of Vedas were composed in the land to the south of the Vindhyas.

The *Jayākhya-saṁhitā* was written in Gujarat. The *Chaturvarga-Chintamaṇi* and the *Nṛisiṁha-prāsāda* were respectively composed in the Yādava territory and Hyderabad. The father of Sūtradhār Maṇḍaṇa hailed from Gujarat and the *Śritattvanidhi* was composed in Kerala.

On the basis of the above quotation from the *Jayākhya-saṁhitā*, we identify the horse-faced human figure on the sealing as the representation of a Veda, and since the sealing belonged to the *Atharvaṇika-charaṇa* i.e. a corporate body of scholars having the Atharva as their Veda, we identify it as the image of the Atharvaveda.[1]

Up to-date, the sealings of four charaṇas—the Bāhvrichya, the Chhandoga, the Charaka and the Ātharvaṇika—have been discovered. Sealings of the Bāhvṛchya of the Ṛigveda, the Chhandoga of the Sāmaveda, and the Charaka of the Yajurveda have been discovered in fairly large numbers. But of the

[1] The verse of Kālidāsa quoted above indicates that the *trayī* or the Vedic triad was anthropomorphically conceived. In this context, we would like to draw the attention of scholars to a few sealings of Traividya excavated from Nalanda. Out of the five Traividya sealings, illustrated in the *Nalanda and its Epigraphic Material*, three show a corpulant male figure with three-heads, holding rosary in right and *maṅgala kalaśa* in left hand. In the sealing numbering S. I. 350, the side-faces of the three-headed figure are of animals, the protruding lower part of the face being quite clear. The legend *traividya*, the attributes—rosary and *maṅgala-kalaśa* and the animal faces may be taken to indicate that the three-headed figure is intended to represent the Vedic triad.

Ātharvaṇika charaṇa, however, this is the only sealing. What is intrigning is that even literature on the charaṇas does not make any reference to the Ātharvaṇika-charaṇa.

The Legend (a) Inscriptional evidence on the Ātharvaṇika-charaṇa

In Northern India, the Atharvavedins figure but rarely. During the Gupta period, there is one solitary reference to an Atharvavedin in an inscription from Kangra Valley. Later, they are mentioned in the records of the Gurjjara[1]-Pratihāras and the Chandellas.[2] There are few references in inscriptions from Bengal[3] and Gujarat[4] also. In south they seem to be fairly popular. In the Gupta period, they are mentioned in the epigraphs from Vidarbha[5], Mysore and Belgaum district. Later, of course, there are frequent references in south Indian inscriptions.

The *Ātharvaṇika-charaṇa*, however, is mentioned only once in inscriptions. In the Basim Copper Plate of Vindhya Śakti II, there is the unique reference to the settlement of the Brāhmaṇas belonging to the Atharvaṇika-charaṇa at Akāśapadraka village in Vidarbha.

(b) Palæography of the legend

Following are the striking features—

(i) Letters '*a*', '*ka*' and '*ra*' have the vertical doubled at the lower end. The bend at the lower part of the vertical is angular. This is South Indian characteristic found in inscriptions of the 6th century A. D. The curving of verticles is found in the Udayagiri and Sanchi inscriptions of Chandragupta II also, but the extended and angular bend of verticles is seen in none of the North Indian inscriptions.

(ii) '*va*' is of two varieties—one with a triangular base, and the other with a broad square body generally found in South Indian inscriptions.

(iii) '*ṇa*' is of the open-mouthed variety found in North Indian epigraphs from the Allahabad Praśasti of Samudragupta to the Gwalior inscription of Mihirabhoja.

(iv) Square form of '*tha*' with a mid-line found in North Indian inscriptions.

---

1. *IA*, XV, p. 140.
2. *EI*, IV, p. 157.
3. *Inscriptions of Bengal*, III, p. 112.
4. *IA*, XIII, pp. 81-87.
5. *Select Irs*, p. 40.

The script is, therefore, pre-eminently south Indian with some North Indian characteristics. The seal seems to have been prepared sometime in the 6th century A. D. to the south of the Vindhyas.

The evidence of palæography is corroborated by the literary tradition of the Vedic iconography and inscriptional data in as much as all the texts giving the description of vedic images were composed in South, and the only epigraphic reference to the *Ātharvaṇika charaṇa* occurs in the Basim Copper Plate of Vindhya Sakti II.

The Method of Affixing Sealings

The front side of the sealing which bears the device and the legend is flat, but the back is semi-globular with a rectangular depression measuring about 2.6 × 7 cms, with preminent grooves on the sides and very shallow grooves at the top and bottom. The rectangular depression seems to have been caused by pressing a hard and yet malleable substance on the sealing when moist. Such grooves are found on some sealings excavated at Basarh by Bloch who thought that they were made by "some instrument, perhaps the brood side of knife".[1]

The rectangular depression is horizontally divided into two unequal parts by three irregular depressions, one over the other, two of which might have been caused by the imprinting of the palm-leaf, the remaining thin line-like depression might have been due to a palm-leaf fillet used for binding the upper part of the palm-leaf letter.

The sealing is of the unbaked clay, except the left extreme section of the back side which is tainted red indicating that it was slightly heated after it was attached to the document.

From literature, we get little bits of information on the method of sealing documents. There seems to have been three kinds of sealing devices. On documents written in metal, a metallic sealing was affixed by means of a ring. The second mode was to the impression of seal in ink by stamping it on the object. A late work refers to this mode in the following verse—

न वोदयालोहितमिन्दु बिम्बं विदिद्युते पार्वणमम्बरान्ते।
सायाह्नमुद्राधिकृतेन धातुद्रव्येण संन्यस्तमिवैक चिह्नम् ॥

---

[1] *ASI. AR.*, 1903-04, p. 101.

The ruddy and full orb of the moon on the verge of horizon looks like the impression of a stamp imprinted on cloth by the Evening seal Officer in ink prepared out of mineral colours. (धातुद्रव्य cp. त्वामालिख्य प्रणयकुपितां धातुरागैः शिलायाम्, उत्तरमेघ ; न्यस्ताक्षराः धातुरसेन यत्र भूर्जत्वचः, कुमारसंभव, I, 7. but *contra* तमालरस विन्यस्ताक्षरं तालीपत्रं, महावीरचरित II, 48).

The practice of stamping the cloth is further borne out by an incidental reference to it in the *Mudrā-rākshasa.* "By now, since Kusumapura is near, none that does not possess a passport (मुद्रा) is allowed to leave or enter the camp. So if you are imprinted with the seal of Bhāgurāyaṇa you may safely go ; otherwise stay" (*Mudrā-rākshasa,* act, V). The phrase "if you are imprinted with the seal" has been correctly interpreted by Dhruva (*Ibid,* Poona, 1923 p. 154) as indicating that the cloth worn by the entrant to the capital was to be stamped. Probably same mode has been mentioned in the *Puṇṇanadī Jātaka,* where it is stated that a letter was to be wrapped in a piece of cloth over which the seal was imprinted. For ensuring the safety and authenticity of objects for a short period, this mode seems to have been employed. The *Milinda-pañho,* in the course of a philosophical disputation, records "पुन च परं महाराज निय्यामको यन्ते मुद्दिकं देति—मा कोचि यन्तं आमसित्था ति— And again, O king, as the pilot puts a seal on the steering apparatus lest any one should tamper it."

The third mode was to affix terracotta sealings on documents, and, here two different methods were employed. In the first, wooden tablets were used as envelops for documents. They were tied with strings and over the knot a terracotta sealing was fixed.

These envelops consisting of wooden tablets may be classified into three different groups. The double-wedge and the double rectangular tablets discovered at Niya were used in the 3rd century A. D. for Kharosṭhi documents. The third group of tablets discovered at Rawak and ascribed to the 8th century A. D., resembles with the Niya double rectangular tablets in shape but differs from them since the former have simple under-tablets in place of side-rimmed under tablets. Further, the Rawak simple double rectangular tablets were used for encasing the Brāhmi documents. The method of sealing and stringing the tablets differed in all the three varieties.

Such envelops containing documents were known as *Kāchanakī* (Jaṭādhara quoted in the *Vāchaspatyaṁ*) or *Kāchanaka* (लेखो

निबध्यते येन तत्तु काचनकाभिधा, *Hārāvalī*, 54 ; also *Kāchana* in लेखो वाचिकहारिकः। वर्णदूतः स्वस्तिमुखः काचनं तन्निबन्धनम्। *Trikāṇḍaśesha*, II, 8, 28). It is called kāchana, kāchanaka or kāchanakī because it resembles a pingo (*kācha*) in the form of a carrying-pole with a looped rope in the middle fastened with a basket (अन्तराकाचं, *Vinayapiṭaka*, II. 137 ; काचनरूपनिबन्धनत्वात्). It is interesting to note that *kapāṭikā*, another word for pingo, is also used to indicate such enveloped containing documents. Sudrishṭi in the *Harshacharita* is described as having kept in hand a *Kapāṭikā* containing the manuscript of the *Vāyu Purāṇa* (कतिपयपत्रलध्वीं कपाटिकाम्, p. 85).

The second method of affixing terracotta sealings is simpler. It consists in folding to either the top or the bottom of the palm-leaf document, and tying its folds with a palm-leaf band the ends of which were inserted in the clay, which was then imprinted with the seal. Sometimes in place of palm-leaf band, a piece of cloth was used (Shastri, *Nālanda and its Epigraphic Material*, p. 27). Fortunately, in the Bhārata Kalā Bhavana, Banaras Hindu University, a palm-leaf document issued by the king Jayājitamitra Malla of Nepal dated in N. S. 806 is preserved along with an intact terracotta sealing fixed at the top. From the photographs reproduced here, the method of affixing the terracotta sealing may be clearly understood **(Pl. VIII. 4-5)**.

Literature helps us in understanding further stages. From an incidental reference in the *Harshacharita*, we learn that the lump of clay, attached to the end of cloth or palm-leaf band should be soft and nearly dry (मृदुमृदि and मंदाश्यानपङ्कपटल) over which a metallic seal was impressed (वृषाङ्कामभिनवघटितां हाटकमयीं मुद्रामुपनिन्ये। जग्राह तां राजा....। मन्दाश्यानपङ्कपटले मृदुमृदि सरस्वती तीरे स्फुटं व्यराजन्त राजयो वर्णान्तम्।) Then, that the names of the sender and the addressee with an indication of the content of letter were written is known from the *Mudrārākshasa* (एभिरक्षरैः केनापि कस्यापि किमपि स्वयं वाच्यमदत्तबाह्यानं लेख, *Mudrārākshasa*, Act V).

After it, the leaf was rolled up and tied with strings—(see लेखं च नास्येनोद्वेष्टयति, *Mālnvikāgnimitra*, Act V, and मुद्रां परिपालयन्नुद्वेष्टय दर्शय, *Mudrārākshasa*, Act V). Or, it was placed into a circular case of cloth. Kurangka is stated to have carried the letter of Prabhākaravardhana's illness to Harsha in a blue fillet-like case of cloth tied on the head as a garland. (लेखगर्भया नीलीमेचकरुचा चीरचीरिकया रचितमुण्डमालम्). The *Praśasti Ratnākara* of Dalapati probably composed in the 18th century states that the letter may be placed in an embroidered silken case (विचित्रवराम्बर कोशिकायां निक्षिप्य).

A letter addressed to high personages was accompanied with presents, termed as *aśūnyārtha* (अस्माभिर्लेखस्याशून्यार्थं किंचिदनुप्रेषितम्, *Mudrārākshasa*, Act V, p. 70; also लेखस्याशून्यार्थमार्येण इदमाभरणमनुप्रेषितम्, *ibid*, V, p. 75 ; cf अस्मत्स्वामिना संदेशमशून्यतां नयता पूर्वोपार्जितं वारुणातपत्रं, *Harshacharita*, V). Such presents were also authenticated by stamps.

From the examination of the present sealing and the little pieces of information from literature, it appears that the top of the palm-leaf document was folded and tied with palm-leaf strings, the ends of which were inserted into a nearly dry and soft clod of earth, with flattened and smooth surface on the front side and semi-spherical on the back. The seal was stamped on the front flattened side. After the earth is dried, the sealing on one side was baked a little under strictly controlled heating condition.

In fine, we may state that the present sealing, attached to a letter or some other type of document, was brought from the settlement from the settlement of the Brāhmaṇas belonging to the Atharvaṇika-Charaṇa. Further on one basis of literary tradition of the iconography of the Vedas, and palaeographical characters of the legend, it may be added that it came sometime in c. 550-600 A. D. from the region south of the Vindhyas.

ECONOMIC SIGNIFICANCE OF ROMAN COINS FOUND IN INDIA

BALRAM SRIVASTAVA

The *Periplus* indicates that a large number of Roman gold and silver coins were imported into the market—towns of Barygaza, Muziris and Nelcynda.[1] The import of these coins in the markets of Muziris and Nelcynda, however, was in a greater quantity than Barygaza. E. H. Warmington commenting on this situation remarks that the taking of money to the Chera Kingdom was much more profitable than the import of imperial wares into that kingdom.[2] The Tamil poems of the so called "Sangam Age" (earlier Christian eras)[3] contain reference to *yavanas* importing gold into Muziris and other ports of the Tamil land.[4] Discoveries since 1775 of sixty eight finds of Roman gold and silver coins have fully corroborated this literary evidence.[5] It may be indicated here that the literary evidences quite clearly show that the imported gold coins were brought to India in exchange of pepper. There is however a great deal of controversy regarding the economic significance of these coin hoards.[6]

Pliny and Tacitus have stated that the drain of Roman currency into India was in exchange of its commercial products.[7] But according to E. H. Warmington the eastward movement of Roman money took place in two forms ; merchants carrying on large transactions with foreign countries found gold coins a necessity for external commerce, while the silver coins were essential for small exchange. And thus much of the Roman money was taken to India by Roman subjects in order to buy up in bulk the commodities that they were

---

1. W. H. Schoff, *The Periplus of the Erythraean Sea*, pp. 39, 49, 56.
2. Warmington, E. H, *Commerce between Roman Empire and India* pp. 276-277
3. K. A. N. Sastri, *Colas*, I, p. 3.
4. Kannakasabhai Pillai, *Tamils Eighteen Hundred Years Ago*, pp. 25-27.
5. Wheeler. R.E.M., *Rome Beyond its Imperial Frontiers*, pp. 164-165.
6. *Commerce between Roman Empire and India*, pp. 274-277 ; *Periplus of the Erythræan Sea*, pp 192-193, 219-220.
7. Pliny remarks 'in no year does India drain us of less than 550,000,000 sesterces giving back her own wares, *Pliny*. VI. 26. Likewise is the complaint in 22 A. D. of the Emperor Tiberius to the Roman Senate stating that 'How are we to deal with the peculiar articles of faminine vanity and in particular with that rage for jewels and precious trinkets, which drain the empire of its wealth, and sends in exchange for babuls, the money of the common wealth to foreign nations. Tacitus, *Annals*, III. 53.

unable to get by exchanging imperial products. But besides this natural condition of wholesale trade there was a "deliberate exportation" of Roman money to India to create a Roman currency there.[1]

The reasons for such 'deliberate exportation' has been further explained by Warmington, thus :[2]

1. In India there was dearth of commercial coinage, particularly in the dominion of the Śakas, where coins of Apollodotus and Menander were current even during the earlier centuries of our era.

2. Tamilians, whose coins were made of base metals, of little exchange value, allowed Romans to introduce their own coinage of gold and silver (with a view probably to facilitate their international commerce).

The dearth of commercial coins in the Śaka territory is ill founded and the statement of *Periplus* that the coins of Apollodotus and Menander were current in the Śaka territory is vague and misleading.[3] The absence of the coins of these two kings among the archaeological finds of this region and the abundance of coins of silver and copper of the Śakas in that territory, however, is not indicative of such a dearth. It is also note worthy that though *Periplus* has mentioned Barygaza as the port where gold and silver coins were particularly imported by Romans, there is no numismatic evidence to corroborate it as no hoard of Roman coins has been found as yet, near about Barygaza. According to the map of Wheeler, Barygaza has yielded only one Roman coin and that too belongs to a time later than that of *Periplus*.[4] Warmington has also argued that the reason for the absence of Roman silver coins in N. W. of the Cheras is that the "Śakas coined silver, and Āndhras also helped their own issues of lead and copper by issues of silver, importation of which was thus found by the Romans to be atleast unnecessary ; what they did bring and exchanged was perhaps melted down and then reissued by Andhras and Śakas who coined no gold."[5] Now, if the main purpose of the import of Roman currency was to facilitate commercial transactions how can one believe that Āndhras melted them. Such an act would defeat the very purpose of the currency exchanged. Even Warmington finds it difficult to remain consistent in presuming the death of commercial currency in the Śaka territory. Therefore thus in one place he presumes the dearth of commercial coinage in Śaka territory,[1] in another he says that there was no such dearth.[2] Thus, he himself finds it difficult to confirm the statement of *Periplus* concerning the "so called dearth of commercial coins" in Barygaza. The other point about melting of the Roman coins by the Śakas and Āndhras imported into Barygaza is also based on conjectures. Of course, the design of the coins of Nahapāṇa was influenced by the Roman coins as their Greek legend suggests,[3] but the melting condition is not properly attested. Again, if it is to be accepted that these were melted, it naturally indicates that the Roman coins imported in to Barygaza actually had no currency significance in the Indian markets, particularly in the Śaka and the Āndhra territories.

---

[1] *Commerce between Roman Empire and India*, p. 274.

[2] *Commerce between Roman Empire and India* p. 277.

[3] A. K. Narain, *Indo-Greeks*, pp. 68-69.

[4] According to wheeler's assignment, this coin belongs to 2nd century A. D. The other coin found near about Barygaza is not correctly identified as Roman. The date of the coin is also not certain. cf. R. E. M. Wheeler, *Rome Beyond its Imperial frontiers*, p. 195.

[5] *Commerce between Roman Empire and India*, pp. 288-289.

In the story of Apollonius it is stated that for all those traders of Rome and Pārthia who came to trade with India, it was necessary to buy things in the Indian markets with the 'Indian stuff of archaic and black brass.'[4] This really refers to the indigenous currency of cheap metal circulating throughout Indian markets. Now if this statement of Apollonius is to be believed, which appears quite reasonable, then all the foreign traders of Pārthia and Rome had to purchase or exchange the native currency with their precious metal currency of silver and gold for purchasing the Indian commodities for which they had no adequate exchangeable commodity. This presumption may be confirmed from a passage of *Periplus* in which he informs us that at Barygaza such exchanges of coins were actually made between Romans and Indian traders.[5]

In such exchanges according to *Periplus*, were the Romans who had an advantageous position.[6] Warmington holds that Romans exchanged their coins of gold and silver with the coins of Śakas and Āndhras which were not of precious metals.[7] But we do not know in what way the Romans were in advantageous position ? When they exchanged the gold and silver with the indigenous currency of base metals, naturally it can be presumed that the token base metal coins had more purchasing power in

---

1. *ibid*, pp. 274-75.
2. *ibid*, pp. 288-89.
3. Rapson *BMC, AWK*, pp. C. XCIV ; *Commerce between Roman Empire and India*, p. 290.
4. Philostratus, *Appollonius of Tyana*. II. 7.
5. *Periplus of the Erytiraean Sea*, 44.
6. *Ibid*, 49.
7. *Commerce between Roman Empire and India*, pp. 277-278.

Indian markets than the Roman gold and silver coins of the same weight. Further, it cannot be said that gold and silver as metals were not known to Indians or that their bullion value was not fixed in the Indian markets. The traces of imitation of the design of Roman coins on the coins of the Śakas particularly of Nahapāna, though doubtful, may be taken as an Indian attempt to standardize the type and weight of their coins in relation to Roman coins for facilitating the exchange of currency with the Roman traders. The equality of the weight of Roman *aurei* and Kushāṇa *denarius* may suggest the same significance. This assumption leads us to the following conclusions :—

1. Exchange of currency in India was a necessary condition for Roman traders for those purchases for which they had no adequate exchangable commodity.
2. As the use of Indian currency, which the Romans obtained through exchange was limited in the Indian markets they consumed all of it for purchasing goods in the Indian markets. This may explain the absence of Indian coins among the finds of the western and Roman excavated sites. Had the use of Indian currency been wide in the international markets they would have been found outside India also.
3. For Indians, the value of foreign money thus obtained from Roman traders was nothing more than bullion, therefore, these coins either were melted for making ornaments or were hoarded as gold and silver bullion.

It is strange that though out of seventy eight finds, fifty-seven finds are from the South of the Vindhya and twenty-nine from the Tamil region, no port below Nelcynda in the time of *Periplus* has been mentioned as importing Roman coins.[1] According to Warmington, in the Tamil region, where there was an absence of gold and silver currency, no exchange took place between the currencies of Romans and Tamilians. Hence, besides the natural exchange practices a portion of Roman gold and silver currency was imported as commodity to be purchased by local traders for the introduction of gold currency system in the native states.[2]

But, whatever may be the amount of currency imported in India as commodity, it is difficult to agree with the view of Warmington that an alien currency was imported by the Tamilians for use as coins in their own country.

---

[1] *Commerce between Roman Empire and India*, p. 278.

[2] *Ibid.*, pp. 277-278

Warmington also indicates that the precious coins brought by Romans were not recognized as currency by the then ruling princes of the Cholas and the Paṇḍyas. If the exchange or purchase of Roman coins was only the concern of local merchants, and the state had no hand in it, then it would follow that the Tamil traders purchased the Roman gold and silver coins for hoarding them as bullion being fully conscious of their metallic value. Wheeler also confirms this view. While expressing doubts about the role of the Roman coins in an alien economy he has accepted openly that most part of it (coins) was employed not as currency but as bullion and the imported coins can only have been used as bullion to be weighed out in exchange for goods or silver and gold ornaments.[1]

Numismatic evidence is also available to show that the Tamilians accepted the Roman gold and silver coins from alien traders only as bullion. We find that during the reign of Nero, Roman traders had to take particular pains to collect gold coins of earlier Roman Kings, which had high gold content for utilising them to purchase goods in the Indian markets for, Nero had debased the Roman currency during his regime. But after sometime, when old and genuine Roman gold coins were not available to Roman merchants for use in the Indian markets their trade with India was completely stopped. This fall in trade came about particularly when Vespasian imposed[2] restrictions on the export of gold, probably on public complaint of which we get a glimse in Pliny's famous regret.[3] This fact is fully confirmed by the numismatic and archaeological evidences.

In India also, the kings, as we have stated above disapproved the use of Roman coins as currency. As minting at that time was under state control, therefore, government took serious note of all attempts of Roman traders of circulating their coins in Indian markets which could affect the national economy. In fact, to ward off such attempts the government did resort to the mutilation of Roman coins.[4] The gold coins of Rome imported in India as Wheeler remarks 'were liable to be pierced for suspension or mutilated by a cut across the obverse.'[5] In the Tamil region, where the Romans had a trade colony, it is striking to note that not a single coin we have found so far bearing any sign of Roman imitation. In the later half of the first century and in the second century, as the numismatic evidences show, a change seems to have come in the nature and the scope of Indo-Roman trade. According to Sewell after Vespasian the Romans began to give preference to markets of Saurāshtra. Thereafter the approach of Roman traders to Tamil land was rare.[1] Warmington, while admitting partial cessation of Roman trade in Tamil land, believes that the change virtually was not in the nature or scope of trade but was in the medium of exchange. He opines that after Vesapasian when the export of gold was stopped the exchange of goods was carried on between the Tamilians and the Romans on the basis of barter.[2] But, it is difficult to believe that if the Roman traders had created a system of gold and silver coins for the exchange of goods in Tamil land, it could have been stopped all too suddenly and the Tamil traders would have reverted back to the barter system to the exclusion of all coinage in their transactions.

---

[1] *Rome beyond its Imperial Frontiers*, p. 167.

[2] *Rome beyond its Imperial Froneiers*, p. 166.

[3] Pliny, XII. 94; VI. 101.

[4] *Numismatic chrouicle*, 3rd series, XVIII (1898), p. 320 ; *Rome beyond its Imperial Frontier*, p. 169.

[5] *Ibid*, p. 166 ; *Rome beyond its Imperial Frontiers*, p. 166.

We can thus conclude that gold and silver Roman currency in Indian markets, had no value except that of bullion.

---

1. *JRAS*, 1904, p. 615-17.
2. *Commerce between Roman Empire and India*, pp. 393-94.

MISCELLANEA

I

A COPPER COIN OF WIMA KADAPHISES DISCOVERED IN AURANGABAD

[Pl. IV]

A Copper coin of the Kushaṇa ruler Wima Kadphises was recently discovered in the Aurangabad city. The coin was first noticed by a labourer who was excavating the foundation of a building in a locality called Jinsi in the city.

Following is the description of the copper coin :

Copper, round ; 1.1 inch weight—15.6 grams.

Inscription on both the sides blurred—A few letters can be made out. The reconstructed legend will be : महरजस सर्वलोक ईश्वरस महेश्वरस विमकठफिसस त्रतरस.

Obverse

The king, sacrificing at altar, Trident, club.

Reverse

Śiva facing, holding trident, railing against a bull.

Pl. IV. 1

Aurangabad, now the seat of the Marathwada divisional offices in the Maharashtra state is situated on the Kham river in Lat. 19 53 north and Long 75 22′ 46″ east.

The city was known as Khirki in the pre-Mughal days. During the Prime-ministership of Malik Ambar Khirki had served as the capital of the Ahmednagar Kingdom. Malik Ambar's successor Fata Khan changed the name of Khirki to Fatenagar. After the Mughals captured Daulatabad in 1633 Fatenagar with the rest of Nizamshahi territories fell into the possession of the Mughals. In 1663 when Prince Aurangzeb was appointed Viceroy of the Dakhan for the second time, he made Fatenagar his capital and renamed it Aurangabad.

While the medieval history of Aurangabad can be documented on the basis of ample material, its early history still remains obscure in absence of any historical evidence.

The antiquity of Aurangabad, however, goes back to early historic period is vouchsafed by an epigraphic record from Kanheri Caves. The copper coin of Wima Kadaphises found in the Aurangabad city further attests the evidence of the Kanheri inscription.

A Kanheri[1] Cave inscription of the 1st century A. D. records a number of endowments, given by a Buddhist disciple, out of which Buddhist excavations were completed at Abalika-vihar, Kaliana, Paithana and Rajatalaka in the Paithanapatha. I propose to identify the Rajatalaka of this inscription with modern Aurangabad.

The Buddhist excavations of the early historical period near Aurangabad correspond to the description of the site as given in this inscription. Aurangabad is situated on the trade routes of the ancient period. Three ancient trade routes meet at Aurangabad.

The nomenclature Rajatalaka might have been suggested by the lake overlooking the Buddhist Caves near Aurangabad. The present Harasood tank might be the very site of an ancient lake.

The Buddhist caves in the precipitious scarp of the hills to the north of Aurangabad suggest that the place must have been a centre of importance since we know from the Vinaya texts that Buddhist monastic settlements were permittted to be established not very far from and not yet very near to large centres of population.

The choice of the site for Buddhist monastery seems to have been determined partly by the existence of a flourishing centre of administration or of trade and commerce, which lay by the side of the ancient carvan highway that led from the ancient Western Coastal ports of Supparaka, Kaliana through the Nasik region and Pitalkhora, when the route crossed the Indhyadri then through Ellora (Ancient Elapur) and Devagiri, terminating at Paithan, the capital of the Sātavāhanas. It is this Sārthavāha patha (carvan trade route) which is now represented by the Paithan-Aurangabad-Ellora, Chalisgaon-Manmad-Nasik-Thana road.

There seem to have been two more ancient routes which met at Aurangabad; one route going straight northwards from Paithan via Aurangabad-Ellora-Pitalkhora to Ajanta and from Ajanta again straight north to Ujjaiyini and Vidiśa and the other route connecting Rajatalak (Aurangabad) with Ajanta-Vidiśa highway through Bhogavar-dhana (modern Bhokardana) whose citizens have left their inscriptions at Sanchi and Bharhut.

---

[1] *Arch. Surv. of W. India*, V, p. 75,

Thus in the early historical period Aurangabad must have served as a trading and a contentment centre for the Sātavāhana rulers of Paithan.

The Kushāṇa coins have not so far been reported from Maharashtra. The present copper coin, to my knowledge, is the first Kushāna coin to be discovered in this region. Archaeological excavations at Newase, Paithan, Nasik, Kolhapur and Ter have not revealed a single Kushana coin so far.

The copper coin of Wima Kadaphises noticed here is a solitary Kushana coin discovered in Maharashtra. The coin, however, calls for a fresh appraisal of the relations between North India under Kushanas and Dakshiṇāpatha under the Sātavāhanas.

Wima Kadaphises' date has been fixed now as the middle of the first century A.D. According to the chronological scheme of the Sātavāhanas worked out by the late Vidya Sagar Bakhle, Wima Kadaphises was the contemporary of Gautamiputra Sātakarṇi.

A folk tale[1] from Punjab has for its theme a fatal contest between one Siri Kapasa and Salahana; in which Prince Salahana physically eliminates his adversary.

If a folk tale is supposed to contain any fragment of racial memory of a historical incident, then this Punjabi folk tale needs to be interpreted in a historical setting. Though there is no compelling evidence to reach a final conclusion about the identity of Salahana and Siri Kapasa of this Punjabi folk tale, I can't resist the idea of identifying Salahana with the Sātavāhana ruler Gautamiputra Sātakarṇi and Siri Kapasa with Wima Kadaphises.

This identification is further supported by the proud claim of Gautami Balaśri in her Nasik[2] inscription that her son Gautamiputra Sātakarṇi had exterminated the *Śaka-Yavana-Pahalava* etc. Balaśri in all probability was making a reference to her son's heroic encounter with the Kushaṇa ruler Wima Kadaphises.

---

[1] S. A. Joglekar, *ABORI.*, XXVII.
[2] *Arch. Surv. W. India*, IV, 108.

Gautami Balaśri[1] has also described the victorious cavalry of Gautamiputra as तिसमुदतोयपतिवाहन. The तिसमुद of this epithet can be identified with the three great rivers of Punjab.

The copper coin of Wima Kadaphises, noted here, does not present any new variety. Cunningham, Allan and Smith have published coins of this type with the legend महरजस रजतिरजस सर्वलोकइश्वरस महेश्वरस विमकठफिसस त्रतरस.

Wima Kadaphises has not been credited with the conquest of any part of the Deccan. The copper coin of this ruler might have passed into the Deccan through the commercial contact or it might have reached the Sātavāhana territory along with the victorious army of the Sātavāhanas returning from a north Indian campaign.

To sum up, the discovery of this coin in the Aurangabad points to the antiquity of the city.

The coin also suggests the contact between the Sātavāhana Deccan and the territories under Kushana ruler in North India.

The connection might be of a purely commercial and cultural nature, or the commercial contact might have synchronised with the military contest between the Sātavāhana and Kushana rulers of the first century.

P. V. RANADE

2

A RARE COPPER COIN OF HUVISHKA

[Pl. IV]

After the summer rains of 1963 a big and important hoard comprising well over five hundred copper coins of the Imperial Kushanas was discovered somewhere in the Patiala district of the Punjab (India). The exact find-spot and the circumstances leading to the discovery could not be traced. Never before so big and interesting a find of the Kushana coins in this region is on record. The coins are generally rusty and legends partly visible. Sixty five coins which are comparatively in better condition were acquired by me for the Rao Harnarain Singh Dhan Singh collection of antiquities in February, 1964.

---

[1] *Arch. Surv. W. India*, IV, 108.

The hoard consisted of large size copper issues of Wima Kadphises and Kanishka along with a single coin of Huvishka. The coins of Wima Kadphises and Kanishka were in the ratio 1 : 4. The composition of the hoard leads us to the conclusion that it was buried in the very beginning of Huvishka's reign i.e. in or about 150 A. D. In other words this hoard remained buried in the earth for a little over one thousand and eight hundred years. From the appearance and condition of the coins of Wima Kadphises and Kanishka, it so appears that most of them remained in brisk circulation till their burial.

On the obverse of the coins of Wima Kadphises and Kanishka the king is depicted standing as usual holding out something in hand and giving it in worship by way of sacrifice on an alter. On the reverse of the coins of Wima Kadphises Śiva is shown standing by the side of the Nandi bull ; but on the reverse of Kanishka's coins is portrayed a large number of Hindu and Zorastrian deities.

The obverse of the solitary coin of Huvishka in the hoard referred to above bears the full portrait of the king as a robust young man. The king is diademed, fillets or ends of the diadem flowing to left. He is looking intently turning his head to the right while reclining on a low cushioned couch, right knee tucked up.[1] The legend in Greek script and Iranian language "pAo (NANopAo oohpKI) KopANo" is partly blurred. The legend begins at I and ends at XI.

On the reverse, in a dotted circle is a drapped goddess standing to right. There is an encircling garland from over head to hips. She is holding something in her left hand. There is a dim Kushaṇa symbol on her right. The legend in Greek script, NANA[2] runs on the left of the goddess from down upwards **[Pl .IV. 2].**

The weight of the Huvishka copper coin under reference is 237 grains or 15.357 grammes, while its size is one inch.

---

1. There are copper coins of Huvishka "king reclining on couch" type in the Lahore and Calcutta Museums, but there the king is facing and looks middle-aged on all those coins.
2. "NANA" was an Assyro-Babylonian goddess whose worship was eventually merged in that of Ishtar—"the great mother"—goddess of all fertility and most important of the pantheon, goddess of war among the Assyrians, armed with bow, arrows, sword and consuming flames. As goddess of sexual love, Venus was her planet, and she was worshipped as the queen and mistress of heavan. She slew her spouse Tammuz and restored him to life after a period of mourning, her action typifying the earth in its destruction and restoration of vegetation with the seasons. She was worshipped throughout western Asia under a great variety of names and forms, compare Astarte and Astoreth.

The maximum weight of large size coins of Wima Kadphises, Kanishka and Huvishka so far recorded is 270 grains (17. 496 grammes). The Imperial Kushanas also minted middle and small size copper coins.

A pretty large number of Huvishka's copper coins are listed and described by R. B. whitehead in his *Catalogue of Coins in the Punjab Museum, Lahore*, Vol. I. Out of the whole lot there is only one coin bearing the partrait of Goddess NANA in the elephant-rider category. Vincent A. Smith does not mention any copper issue of Huvishka with "NANA" in his *Catalogue of the Coins in the Indian Museum, Calcutta*, Vol. I.

From a study of this copper coin of Huvishka discovered after a burial of eighteen hundred years I am inclined to infer that this coin of Huvishka with Goddess "NANA" on reverse was struck and put into circulation in the beginning of his reign and there is little wonder that coins with 'NANA' on reverse were considered most auspicious to start with keeping in view the mighty portion of this Goddess in the pantheon.

UTTAM SINGH RAO

3.

A NOTE ON AN UNNOTICED KSHATRAPA COIN

[Pl. IV]

It is generally admitted by scholars that after the end of the rule of Kshatrapa Yaśodāman, whose last known date is (Śaka) 154 (i .e. 154 + 77-78 = A. D. 331-332)[1], the office of Kshatrapa remained vacant till the end of Śaka rule in Western India.[2] There is, however, a coin in the cabinet of the Indian Museum, Calcutta, which indicates the existence of a Kshatrapa during the reign of Mahākshatrapa Rudrasena III, whose known dates are the years 270-273 and 282-301 (i. e. A. D. 347-348—350-351 and A. D. 359-360—378-379)[3]. The coin in question can be described as follows—

---

[1] E. J. Rapson, *Catalogue of the Coins of the Andhra Dynasty, the Western Kshatrapas, the Traikūṭaka Dynasty, and the Bodhi Dynasty*, p. 175 f.

[2] *Ibid*, p. cxliii.

[3] *Ibid*, p. 179 f; *Journal of the Asiatic Society of Bengal, Numismatic Supplement*, XLII, p. 90 f. G. V. Acharya read year 312 (i. e. A. D. 389-390) on a coin of Mahākshatrapa Rudrasena III (*Ibid*). However, since no photograph or cast of this coin in available, it is difficult to check the validity of Acharya's reading.

Accession no. 937; metal silver; size .35; weight 30.3 grains.

Obv. Head of king; behind date 200 (+) 70.

Rev. Three arched *chaitya* in the middle with a wavy line below; crescent above to the left of *chaitya* and a cluster of four dots above to the right of the same; circular legend—...(*svāmi*) *Rudrasanaputrasa rājño Kshatra*(*pasa*) ... (i.e. *Rājño Mahākshatrapasa svāmi Rudrasenaputrasa rājño Kshatrapasa*...).

(Pl. IV. 3).

Unfortunately the name of the Kshatrapa in question cannot be definitely read on this coin. But the date furnished by it leaves no room for doubting the existence of a Kshatrapa in the year 270 (i. e. 270 + 77-78 = A. D. 347-348). It is well-known that in the year 270 *svāmi* Rudrasena III ruled as the Mahākshatrapa. Hence our Kshatrapa, who appears to have been a son of *svāmi* Rudrasena III, ruled under him as a Kshatrapa in the year 270.

The Mewasa Stone Inscription of the (so-called Kalachūri) year 103 (i. e. 103 + 248-249 = A. D. 351-352) indicates that Rudrasena III or his father Mahākshatrapa Rudradāman II ousted the family of Jīvadāman II[2], which had previously supplanted the house of Chashṭana. When Mahākshatrapa Rudrasena III began to rule in c. A. D. 347-348 he probably appointed his son as a Kshatrapa. His kingdom was large in extent[3], and this might have necessitated the rule of his son as a sub-king in some part of his dominions.

As only one coin of Rudrasena III's son is now known and that too after a long period of discoveries of and search for Kshatrapa specie—, we may perhaps suggest that the ruler in question reigned only for a short time. The following observations may also support this suggestion.

The absence of Mahākshatrapa Rudrasena III's coins between 274 and 282 and the fact that several hoards of

4. *Journal of the Royal Asiatic Society*, 1961, p. 106 f.
5. No coin of Rudradāman II is known. But the coins of his son, which ascribe to him the title *Mahākshatrapa*, and a Nagarjunakonda inscription, which probably refers to him, indicate that he actually ruled for some time as a king (*Proceedings of the Indian History Congress, 1959*. pp. 119-120).
6. The Mewasa Inscription, which should be referred to Rudrasena III's reign has been found in Cutch. Rudrasena III's coins have been found in regions widely separated from one another. This may indicate that his dominion was quite large in extent. See also n. 7.

Kshatrapa coins seem to have been buried during this period[1] indicate that about this time the Kshatrapa dominion faced a crisis. As a result of this catastrophe, probably in the form of one or several invasions of one or more enemies[2], the extent of the Kshatrapa territory diminished considerably.[3] Hence the existence of a Kshatrapa or sub-ruler may have become unnecessary. It is also probable that Rudrasena III's son died about this time, and as the office of the Kshatrapa was no longer required, it was abolished. The validity of this hypothesis becomes all the more probable when it is remembered that Mahākshatrapa Rudrasena III was succeeded in the office of Mahākshatrapa by his sister's son[4], and not by his own son.

B. N. MUKHERJEE

4.

A COIN OF KUMARAPALA

[Pl. VIII]

The coin which is described below is now in the Central Antiquites Section, Archaeological Survey of India, New Delhi; and was purchased from Śrī Ramchand of Government School, Ludhiana. It is gold. Therefore, broadly it hails from Panjab. Coins of Kumārapāla have been noticed before, but their provenance are not so well established. What is more, this type was continued in Muslim times. But the ascription of these coins is a moot point.

---

[1] The latest issues in the hoards of Kshatrapa coins found at Uparkot and Vasoj in Kathiawad, Sarvania in Southern Rajasthan, Chindwara in Madhya Pradesh and Gandarmau and Sanchi in Malwa are those of Rudrasena III issued in or shortly before the year 273 (see *Journal of the Numismatic Society of India*, xviii, pp. 220-221).

It appears that these hoards were buried in or immediately after the year 273. The fact that all these hoards were interred about the same time in regions widely separated from one another indicates the large extent of the Kshatrapa dominions under Rudrasena III at least in c. 273 and also hints at the gravity of the situation which led to their burial. The Guptas may have played some part in causing the crisis in the Kshatrapa dominions. For, if the Kākas, who are referred to in the Allahabad *Praśasti* as swearing allegiance to Samudragupta, are to be placed in Kākanadaboṭa or Sanchi, then it is probable that either the Guptas or the Kākas or both snatched away some portions of Rudrasena III's dominion. Thus, though Rudrasena III survived that crisis, as is shown by his later issues, his dominion was diminished considerably in extent.

[2] See no. 7.

[3] *Ibid.*

[4] *BMC*, *AWK*, p. 28–f; see also reference no. 3.

Major General Sir Alexander Cunningham was first to notice this type of coins.[1] It had on obverse nimbate figure of Lakshmi and on reverse legend in three lines. He was followed by V. A. Smith and E. J. Rapson[2]; all of whom took him to be a member of Tomara dynasty. But late M. Roy Chowdhury and R. D. Banerji have questioned this identification. Banerji argued that both Kumārapāla and Mahīpāla cannot be ascribed to Tomara dynasty due to the fact that reliable geneological list of the Tomaras are not available. Secondly, gold coins of Mahīpāla are found all over northern India, even in Saurāshṭra and Malwa. It is true that certain base metal coins of Mahīpāla bear Horse rider: Bull type of the Shāhis of Udabhāṇḍapura. But the palaeography of the legends of the gold coins of Mahīpāla are earlier than those of base mental coins. He concluded that Ajayapāla and Mahīpāla (?) did not belong to the Tomara dynasty but to the Chaulukyas of Gujarat[3] and Pratihāras of Kanauj.

It is true that no inscription mentioning the Tomaras of Delhi has been found since the fragment described by D. R. Sahni is now missing. But two post Muslim inscriptions on stone found at Sarvan and Palam (Baoli) mention that Delhi or Dhillīka was founded by the Tomaras from whom it passed to the Chāhamānas.[4] In respect of palaeography if we are guided by the principle enunciated by late R. D. Banerji that it is not safe to compare between characters of stone inscriptions and copper plate charters since copper being more tractable than stone results in letters which seem more advanced than those on stone, then no comparative tests can follow. At the same time, Banerji failed to note that certain amount of stereotyped nature was inevitable due to assay masters and die cutters. Thus palæography of legends occurring on Ghaznavid and Ghorid coins do not differ a great deal from those of the Tomaras, Gāhaḍvālas and the Chāndellas.[5] Their coin types were again continued by the early muslim rulers. Thus we have one gold coin probably of Tāj-ud-din Yildiz which have this goddess on the reverse legend in Nagari *Śrī Mahammada sāma*. Lane Poole un-necessarily took it to be a Kanauj issue. It might have been issued at Delhi as well after the defeat of the Chāhamāna king Pṛithvīrāja III or when he overthrew the

---

[1] *Coins of Mediaeval India*, p. 85, No. 3. pl. IX.

[2] *Catalogue of Coins in the Indian Museum*, i, p. 256; *Indian Coins*. p. 31.

[3] *Prāchīna Mudrā*, pp. 202-03

[4] *Ep. Ind.*, i, pp. 93 ff.; *JASB*, XLiii, Pt. 1 (1874), pp. 104 ff.

[5] Compare figure 30, Pl. I of Lane Poole's *Catalogue of Indian Coins in the British Museum, Sultan of Delhi* with Plate VII of *Coins of Mediaeval India*. The inscriptions have been discussed by me in 'Delhi Under Early British Rulers' to be published in the *Journal of Asiatic Society*.

Ghaznavids in the Punjab. His theory that "Similar reasons induced him to preserve, though only for a short time, the piculiar gold issues of Kanauj, with the rude figure of the Goddess Lakshmī, adding his name in Nagari"[1] requires fresh examination. If this pioneer theory is accepted we shall have great difficulty in explaining the Chedi, Chāndella and Tomara (?) coins bearing this type ; who with the exception of the last never held Hariyānā or Kanauj.[2] In Pakistan he continued the cavalier horseman of the Shāhis adopted also by the Tomaras and the Chāhamānas.

The conservatism by continuance of existing coin types even when it went against the tenets of Islam was possibly due to high financial policy and economic reasons. These were to make the money of the conquerors acceptable to millions of *zimmis*, habituated to a traditional type and not to create chaos in international exchange ; due to overland trade. Even two Caliphs of Baghdad issued the horseman type of the Shāhis. If early Muslim coinages teach us anything, it is the indication of gradual policy of advance bearing the barest necessities of existing types.

Let us however decide to whom such coins shuld be ascribed ? Our coin shows :

Obverse : A four armed female divinity seated facing front, with nimbus around her head represented by a curve of solid dots.

Reverse : Legend in three lines : *Śrīma* (*d*) *Kumārapāla* (*d*) *eva*. **(Pl. VIII, 1)**

Wt. 61.29 grains. Size. 7″.

In the first place, let me underline the fact that I have given up describing the Goddess as 'Lakshmī' as Cunningham has done. Because, after examination of plates of Cunningham and Smith, and this coin, I feel that the term Lakshmī is unwarranted in absence of more precise marks of identifictation and *āyudhas*. It is undoubted that it is a survival of the type of Gāṅgeyadeva of Dāhala. But he was not the only monarch of this dynasty who issued this type. They were issued also by Kīrttivarman, Sallakshanvarman and Madanavarman etc.[3] belonging to the Chāndellas of Jejākabhūkti and Govindachandra of the Gāhḍavāla dynasty. If, however, a comparative study is made it appears that die makers

---

1. Lane Pole, *op. cit*, p. xix.
2. The theory was originally started by E. Thomas.
3. Cunningham, *op.cit*, pl. VIII.

of Gāṅgeyadeva did their job far better than those of Kumārapāla, Mahīpāla, Chāndellas or Gāhaḍavālas. The figures on Chedi coins nostalgically remind us of the 'Ardoksho' type of Vāsudeva and of the brilliant gold issues of the Imperial Guptas. Though the glyptic art had degenerated even in Chedi times, it was not to the extent that we find on the coins of the 11th century of the christian area.

To whom then these coins belong ? To the Tomaras or the Chaulukyas ?

The Tomara king Kumārapāla exists only by ascription of these coins to him by Cunningham. No inscription of his or his mention in any of his adversaries or contamporaries have so far been met with. On the other hand the historical background of Kumārapāla, the Chaulukya is indeed impressive. He succeeded Siddharaja Jayasiṁha. He is considered the greatest member of his dynasty, thanks to the Jainas. His campaigns are well known. (1) Chāhamāna Arṇorāja and Vigraharāja IV ; (2) Paramāras of Ābu ; (3) Chāhamānas of Naddula ; (4) Paramāras of Kirāḍu ; (5) Ballāla ; (6) Mallikārjuna ; (7) Saurāshṭra and (8) Dāhala.[1] The evidence, it must be admitted is neither conclusive nor decisive. Even their best champion A. K. Majudar had to admit that the "limits of Kumārapāla's empire may be said to have been as follows : in the south the Vindhya and at least as far as the river Tapti, for it is not known how much of Koṅkana was retained by Kumārapāla ; to the west Saurashtra and Kachchha, to the north roughly from Chitor and Jaisalmer, including parts of the former native states of Udayapur and Jodhpur and in the east Kumārapāla's empire extended probably upto Bhilsa and probably extended even further east."

In this respect, Jayasiṁha Sūri's account of his (Kumārapāla's) *digvijaya* is the best. In reality, these so called *digvijayas* are merely raids and very conventional in character. Very little permanent results emanated, like that of Yaśovarmman of Kanauj.[2] On this principle we may agree that he might have visited Sapādalaksha, *Kuru-maṇḍala* (Hariyana and E. Punjab), Mālava and Chitrakuṭa (Chitorgarh), Avantī, Valley of the Narmada upto the Ābhira country and being victorious over the lords of Prakāśa, which B. K. Thapar has excavated in Tapi Valley, Lāṭa, Saurāshṭra, Kachchha and lastly *Pañchanada* (Punjab). The main fact that emerges is

---

1. A. K. Majumdar, *Chaulukyas of Gujarat*, pp. 19.
2. Yaśovarman of Kanauj—*Indian Culture*, XV.

that he visited Kuru Maṇḍala and Punjab. Apart from his victory over the two Chāhamāna kings and occupation of Chitorgarh etc.

What was the Chaulukya coinage ? Our sources are of two kinds-literary and epigraphical. The inscriptions mention *drammas-Bhīma-priya* and *Visālapriya drammas*. Other coins mentioned are *viṁśopaka*, *rūpaka* and *kārshāpaṇas*. A denomination of coins called *dināra* is mentioned, which in my opinion implies gold coins. B. J. Sandesara, Director, Oriental Institute has published extracts of a work called *Gaṇitasāra*, with a commentary in Gujarati.[1] This work mentions several classes of coins.

In Gujarat coins have been in circulation since time immemorial, for the simple reason, that it was a maritime province. This picture has been very well reconstructed by A. K. Majumdar and need not detain us. But he is wrong when he opines that no coins of the Imperial Rāshṭrakuṭa dynasty are known.[2] For this we are indebted to D. B. Diskalkar who noticed some alleged Rāshṭrakuṭa coins.[3] Though I personally feel that they were issues of Hūṇa Kings, who established themselves in Pathar and Upramal areas or old Mewar hill tracts, whose historicity and existence I have convincingly shown elsewhere.[4] Two gold coins of Jayasiṁha-Siddharāja were found in village Pandwah. *tahsil* Garnatha, district Jhansi of U. P. Parenthetically, it might be pointed out that Jhansi, Banda and Lalitpur areas of modern Uttara Pradesh, were originally a part of ancient Mālavadeśa, which went into the possesion of the Peshawas when the Mughal *subāh* of Malwa was transferred to them by Muhammad Shah and was divided amongst several Maratha feofee in the heyday of the Maratha confederecy. The lions share falling into the hands of the Sindhias and Holkars. One of them was the family in which young Lakshmī Bāi of Jhansi was married. Her husband was not only the last feudal lord of Jhansi (*Mere Jhansi nehi diuṅgā*). When after the abhortive revolt of 1857 the East India Company gave place to the British crown, these areas were annexed to the British territories.

This digression has an important bearing. If Siddharāja's coins can be found in a remote area of ancient Mālava, then why not Kumārapāla's coin, and gold too, in Ludhiana or say

---

1. B. J. Sandesara, *JNSI*,VIII, p. 138 ff.
2. *Chaulukyas of Gujarat*, p. 269.
8. *JNSI*, VIII, pp. 66 ff.
4. cf. present writer's Hūṇas in Mewar, *Journal of Asiatic Society*, IV. no. 2, pp. 57-62.

Panjab ? *Kurumaṇḍala* referred to by Jayasiṁha Sūri is modern Delhi district, Gurgaon, Panipat, Jind portions of Hissar and Rohtak districts. That is ancient Hariyānā.[1] He could have easily come from Malwa or through present Hanumangarh and Suratgarh districts to Panjab to defeat the Ghaznavid king or a local Indian prince of the area. He could have even proceeded from Hariyānā to Panjab and returned to Gujarat through Bikaner as Nakula had done according to late Jayachandra Vidyālaṅkāra. Therefore, there is no inherent improbablity in the coin belonging to Chaulukya-Kumārapāla. Secondly, Gujarat marchants resided in Delhi even after muslim occupation. They might have been responsible for their distribution.

ADRIS BANERJI

5

ĀDIVĀRĀHA COINS

[Pl. IV]

In the last summer, nine coins were offered for decipherement to the author of this note, by Sri Nanak Chandra Malhotra, a Sarraf of Farrukhabad, along with some other coins of the Gupta and Mughal rulers. The coins of the Ādivāraha series are not in a good state of preservation. Their metal is silver alloyed with some impurity, probably copper. The shapes are also very irregular and all these nine specimens are about 34 grammes in weight.

On the obverse side of these coins, there is depiction of the Boar-incarnation of Vishṇu, standing facing towards right, and on the reverse legend is in Nāgari script of 10th Century in two or three lines. It can be completed from all these specimens.

(Pl. IV. 4-12).

From the legend, it seems that these were issued by Vināyaka-pāladeva a Gurjara-pritahāra ruler of Kanauj.

B. M. S. PARMAR

6

DISCOVERY OF A PALLAVA COIN (?) AT NAGAR DISTRICT BHANDARA MAHARASTRA

[Pl. VII]

The study and research work on the rare coins of Ancient India is an important addition to the source for rewriting the chapters on the Ancient Indian History and Archaeology. Though the work has started still no satisfactory progress has been done on the rare coins to fill up the gaps in it, and it is left to the task of the present generation to undertake the work on the basis of available evidences in Inscriptions and literature. A careful examination of the symbols, legends and metrology may throw much light on the subject to bristle with the controversial problems arising particularly relating to the origin, identity and extent of any ancient coin.

---

[1] Culture Sequence in Hariyana to be published in the *Journal of the Vishesvarananda Vedic Research Institute*, Hoshiarpur.

Without entering into any complicated discussions, a sincere attempt is made here to introduce the discovery of a solitary circular copper mixed with lead or bronze coin ranging about ½ inch to ¾ inch in diameter, weighing roughly 103.9 grams, bearing the emblem of a maned lion facing right with an undeciphered Nagari (?) legend enclosed by a circle of pellets on obverse, and a vase on stand identified as Śivas phallus flanked by two lamps encircled by strokes at the edges, of the coin on reverse **(Pl. VII. 13)**, was made by me on the surface of a low mound at the village of Nagra in the Gondia tahsil of Bhandara District, Maharasta.[1]

The present Pallava coin dealt in this article closely resembles the coins of the Pallava chiefs described and published earlier by V. A. Smith,[2] Elliot[3] and C. J. Brown.[4]

Although Smith ascribes the coin bearing the emblem of maned lion with an undeciphered legend in Nagari (?) enclosed by a circle of pellets on obverse and a phallus on an *arghapaṭṭa* and flanked by two lamps encircled by a line of strokes at the edges of the coin on reverse, to one of the Pallava chiefs, placed between 13th to 17th century. A. D., but C. J. Brown feels doubtful to ascribe this type either to Pallavas or Chalukyas of south India.

Prior to this discovery hardly a few coins of this type or similar to this with slight variations in the arrangement of the details either on obverse or on reverse have been reported from south India, but no where in north or in central India, such coins having all the details of emblems as seen in this type described above are reported so far.

If we look into the earlier references we find either on obverse or on reverse side of the coins of Kushana, Gauḍa, Chaluḳyas, Kadambas, Rajput and Naga only partial details of emblems[5] unlike the present coin.

---

[1] *Indian Archaeology---A Review*, 1960-1961, p. 56

[2] *The Early History of India*, (IVth edition), Pl. I, No. 16.

[3] *Coins of South India*, Pl. III.

[4] *The Coins of India*, Pl. VII, No. 8, pp. 61, 62.

[5] *Lectures on Numismatics* by R. Bhandarkar.

Although some of these coins bear either on the obverse or reverse the emblems of Śiva *lingam*, Nagari legend, lamps, maned lion in single, still the arrangement of both the legend and maned lion on obverse and Śiva *lingam* with lamps on reverse is not seen in many cases. But they have the symbols in addition or replaced by the emblems of animals like bull, horse and Varāha.

Some of the coins minted at Banaras bear Śiva *lingam* with Nandi between two trees. The brass coins of Pulakeśin bear Varāha with an incription in Kanarese on obverse and only lamps and not the phallus on the reverse.[1]

In the Yelleshwaram excavations in Andhra about 42 coins of a similar type have been found. They bear either lion, or bull on reverse and a Śiva *lingam* on the reverse. None of them are ascribed to Pallavas but are identified as coins of the Vishṇu Kuṇdins.[2]

Difference of views held by scholars need a correct justification on either side. The theory held by V. A. Smith might be possible on the basis of the motifs depicted in the coins ascribed to a Pallava chief. Both the maned lion, and Śiva-phallus are the Śaivite emblems. Similar type of lion emblems are also reported to be depicted on the rock cut temples of south India. In pallava history most of the names of the kings like Simha Vishṇu, Simha Varma and Narasimha Varma represent their dynastic feature. In the coins of the later Pallavas the symbol of Varāha, is also found rarely in place of lion, but the lamps on reverse continue.

In the light of the above facts the present coin can also be identified and ascribed to late Pallava period. On similar grounds V. A. Smith identified the earlier coin types as Pallava.

Regarding the identity of the Pallavas we are not yet definite as to who are they, and where did they come from and how did they attain the chief place among the powers of south. To these questions no complete answer can be given at present although considerable research has been made in solving the problem.[3]

A few coins of Vibhu Naga of Padmavati bearing the emblem of Śiva *linga* on an *arghapaṭṭa* and maned lion are also reported but they are in different order and type.[4]

---

1. *Ibid.*
2. Excavation Report of Yelleshwaram.
3. *The Early History of India* by V. A. Smith, (VI, Edition), p. 491.
4. *The Catalogue of the Naga Coins of Padmavati*, by Dr. H.V. Trivedi.

Although there was no Pallava country as such with traditional limits still the Pallava domination extended in degrees varying from time to time over all the three ancient kingdoms.[1] The extension of the Pallavas was from Narmada to Tinnevalley north to south and from Orissa to Berar east to west[2] as accepted by many Historians.

The discovery of the present Pallava coin from the Gondia tahsil of Bhandara District falls within the area covering as above is quite convincing and reasonable. More over, this is from that area through which some Śaivas from north were imported to the south after the political conquest in the Kosala area during the late Pallava period.[3] This point is to be noted in the present context as to how such Pallava coins can come from this area. All this will throw light on the extent of Pallava domain or domination at the site of the present find.

Although Pallava kings did not exist for a long time still the Pallava chiefs continued to exist as local rulers till 17th century and after that time all trace of the Pallavas as a race or clan disappears.[4]

The present coin bearing the emblem of maned lion with legend on obverse and Śiva *lingam* with lamps on reverse might belong to the later Pallavas as the earlier Pallavas were probably followers of Buddhism, Vaishnavism and Jainism and most of the later Pallavas were apparently worshippers of Śiva through the influence of the famous Saint Appar and they might have copied Śaivite emblems on their coins. The emblem of vase on stand might be the symbol of phallus of Śiva followed by the later Pallavas who may be dated to that period—13th to 17th century A. D.[5]

The coin described above has been chemically treated and the report from the Archæological Chemist in India is still awaited. The coin is at present in the possession of the Archæological Survey of India Central Circle, Bhopal.

If the decipherment of the Nagari (?) legend on the coin is made, it may add more knowledge to the study of history in general and numismatics in particular.

C. KRISHNA

---

1. Smith, *Ibid.*, p. 207-208.
2. *Oxford History of India*, by Smith, 1920, pp. 207-208.
3. *History of India*, by N. K. Sinha & A. C. BanerJee, p. 195.
4. *The Early History of India*, by V.A. Smith, p. 491.
5. *Ibid.*

7

THE ELECTRUM COINS OF VIKRAMADITYA-I : THE CHALUKYAN EMPEROR OF BADAMI.

[PL. V]

I have three such coins in my cabinet. As stated earlier, these three coins along with the gold coin described in Section I[1] were procured as one lot in Hyderabad in 1959. Two of these coins are in quite a good condition with all the symbols and inscriptions very legible. The third is slightly worn out. All the coins are of the same pattern and I am describing them.

The shape is round and the size is .76 inches. The weight is 9.800 grammes or 153 grains. On a fairly thick disc with a broad rim, the coins have been die-struck. The obverse and reverse contain a number of emblems and inscriptions big and small. There are small inscriptions in portions of the rim also.

The colour of the coin is yellowish-white. On a first and preliminary test the metal appears to be a mixture of gold and silver ; an electrum. The gold content can be estimated to be about 30% and this is a good first approximate estimate. I shall have them tested later more accurately and find out whether there is any copper content also.

Taking the obverse emblems first, in the middle of the coin from left to right and facing right there is a big boar with two thick legs, snout and a heavy tail. In front of the boar there appears to be a lamp (at III) a little faint in one coin but better in the other one. Above the big boar (at I) a crescent like object probably representing the moon can be seen. To its left there are some lines which may indicate the sun. Four symbols can therefore be recognised on the obverse **(Pl V. 9)**.

There are two big inscriptions on this side. Just over the beginning of the tail of the big boar a big '*Sri*' starts from bottom up and ends at the edge of the coin. To its left there is a '*vi*' then a '*kra*' and then a '*ma*' (at IX) all from the inside of the coin going towards the edge. The first inscription reads '*Sri Vikrama*'. It is somewhat floral in design remniscent of the earlier Kadamba types. Then the second inscription starts (at IX) with a small '*Sri*', somewhat faint, then a big '*vi*' to the right, then a '*kra*' at the edge of the coin (at VI) from left to right and then a '*ra*' in the interspace between '*vi*' and

---

[1] To be printed in *JNSI*, xxvii, Pt. I, as a separate paper—*Editor.*

'jha' rather feeble, and then a big *'jha'* (at V). The *'ma'* can probably be seen below the tip of the boar's tail. The second inscription reads *'Sri Vikrama Raja'*. Above the back of the boar a few small letters are visible but they are difficult to read.

Taking the reverse symbols there is the big standing figure from top to bottom with no pretence of a head; to hands stretched over the head; a big torso and two legs. It looks rather crude. To the right of the figure near the edge of the coin there is a thin line with something like a peacock feather, the *'Mayur Pincha'* at the top. It also looks like a spear, *'Kunta'*. Between the spear and the torso of the standing figure a serpent with its spread hood and a short winding body can be seen. There are, therefore, three symbols on this side.

As regards inscriptions a good *'Vi'* from bottom to top can be seen right of the hand of the standing figure (from II to I); then comes a big *'kra'* to its left reading from left to right at the edge of the figure; and then a small *'ma'* can be read. The *'Sri'* is difficult to trace unless we see it between the hood of the snake and torso. This inscription therefore reads *'Vikrama'*. The second inscription starts left of the middle of the torso of the standing figure (at IX) with a big *'ma'* its arms stretched towards the torso. Then there is a big *'ha'*. Below *'ma'* a *'ra'* (the *'ra'* in one coin is better) can be read. The *jha'* is seen rather faintly below the left leg of the standing figure. A *'Maharaja'* is also clear. On the flat rim of the disc below the legs some letters are there, probably reading as *'sri'*, *'vi'* and *'kra'*. Similarly on the top portion of the figure two letters can be traced and look like *'sri'* and *'vi'*. These are the inscriptions on the reverse.

These coins in most respects resemble the gold coin. Since I have discussed at length all the data in the prvious section[1], comments can be brief here. The weight of 153 grains indicates that the northern models were copied here also. The later Guptas appear to have resorted to this weight to keep up to the Suvarṇa standard of 80 Rattis of Manu. While the northern origin is clear this weight soon disappears and the south reverts to the 50/60 grains. Why the electrum compound has been preferred is difficult to understand. The gold with a 20% copper is all right. Silver, good or base with a lot of copper as in contemporary eastern Chalukya coins of Vishama-Siddhi and the earlier Vishṇu-Kuṇdins could also be understood. Why does the King prefer here gold and silver and a fairly good proportion of gold at that? Apparently to show his conquests and display his wealth, the Emperor liked a silver coinage with some gold. To indicate his northern tradition he wanted the 150 grain weight.

---

[1] *Ibid.*

As regards the author there seems to be little doubt that it was Vikramaditya-I who issued the coins. The boar points to the Badami line. The standing figure with the peacock feather or spear and the serpent could indicate only God Kārtikeya. the bold incriptions reading *Sri Vikrama Maharaja* point to Vikramaditya-I of Badami. The palaeography exactly corresponds to Vikramaditya-I's plates mentioned in the previous section.[1] To my mind there is not the least doubt that these coins could only be attributed to Vikramaditya-I of Badami.

It is obvious that these coins are an unique and remarkable find.

S. RAMÂYYA

8.

A UNIQUE GOLD COIN OF AKBAR

[Pl. V]

Recently a gold coin was shown to me by a private collecter. It bears the following details :—

Shape Square. Date 987 H. Mint Pātan.

Obv. In a dotted border, the Kalima.

Date ۹۸۷ in the left lower corner.

Rev. In a dotted border.

بادشاه غازی
جلال الدین محمد اکبر

below پتن

(Pl. V. 6).

This mint is identified with Kaḍi Pātan, a very important place in the Baroda State. The *A'in-i-Akbarī* (Thomas, *Chronicles*, P. 428) mentions پتن (*Pātan*) as one of Akbar's mints for copper. The coins issued from this mint are exceedingly rare. Following specimens with different prefixes are known :—

---

[1] *Ibid.*

1. Silver. Date 984 Mint Nahrwāla Pattan. *NS*, XI, p. 322. The date on these rupees is inscribed over جلال on the reverse in vertical fashion.

2-3. Silver. No. 319 & 320 of *Lucknow Museum Catalogue*. One of them is dated 984 H. The mint is read as

انہروالا پتن

4. Silver. Date 984 Mint, درشہر انہروالہ پتن *NS*, XXVI, p. 493.

5. Copper. Date 984 & 985, Mint شہر نہروالہ پتن *NS*, XXIV, p. 479.

6. Gold. Date 984. *BMC*, No. 61, Mint درشہرپتن

7. Our specimen which closely resembles with the above *muhar* of the British Museum is dated 987 H. and the mint name is read as پتن (*Pātan*) without any epithets prefixed to this mint.

It will be seen that on the above coins the same mint has been read differently by different persons. Such as

درشہر پتن ، شہر نہروالا پتن و درشہر انہروالا پتن

و انہروالا پتن و نہروالہ پتن

Ours is a beautiful specimen and it bears only پتن without any prefixes whatsoever. Such a *Muhar* was not published before. It seems, after Akbar, no coins were issued by any other emperor from this mint. The date 987 on this *Muhar* is also new; all other coins bearing 984 or 985 H.

C. R. SINGHAL

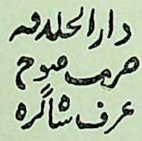
9

AKBAR'S MINT CHITOR

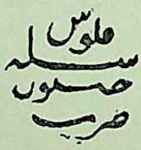
While writing on the 'Coins of Mewar' in this *Journal* Roshan Lal Samar has referred to the copper coins of Akbar that were issued between the years 999 and 1008 A. H. and are attributed to mint Chitor in various Museum *Catalogues*. He maintains that the reading of the mint name on these coins is not clear; some scholars read the mint name as *Chitor* while others took it to be *Jaipur* or *Qanauj*.[1] Thus he refers to the views of Rodgers[2], Oliver[3] and Temple.[4]

It may be pointed out here that Jaipur was founded by Sawai Jai Singh, an eminent scion of the house of Amar, in the later Mughal period some time after the death of Shah Alam Bahadur in the eighteenth century A. D. So the mint-name Jaipur on Akbar's coins would be historically wrong. This has been admitted by Rodgers and Temple; we need not pay any attention to this reading.

The reading *Qanauj* on these coins is equally untenable. We have a large number of coins issued from Qanauj mint, which bear the legend:



They cannot be confused with the coins under discussion. These coins bear a quite distinct legend written as:



Even if we ignore the coins which bear the clear legend *Qanauj*, and try to read *Qanauj* on these coins, we cannot do so. The initial letter of the mint-name on the coins clearly appears a ح; but it may sometimes be confused for the initial ق without dots. But the last letter ر is so clear that it cannot be confused with ج in any circumstances.

---

[1] *JNSI*, XXV, p. 73.
[2] *Indian Antiquary*, 1890, p. 222.
[3] *JASB*, 1886, Pl. II, 23.
[4] *Indian Antiquary*, 1890, p. 222. Editorial foot note.

With the initial ح and ending ر , the mint-name cannot be read otherwise but *Chitor*. The only defect that may be pointed is the absence of the *nuqtās*. But the absence of *nuqtas* is in no way surprising. The ommission of the *nuqtas* is not an error on the part of the die-cutter ; but it was rather customary to omit the dots in the realm of Persian and Arabic calligraphy. The ommission of the *nuqtas* may be noticed even in the manuscripts of the period.

The attribution of these coins to Chitor should not be doubted on the mere ground that the name of Chitor does not find place in the inventory of mints given by Abul Fazl. The existence of several mints like Banaras, Jullundhar, Hardwar, Nagor, Sialkot, Sarangpur, Mandu and Ranthambhor mentioned in the inventory is yet to be corroborated by their coins. On the other hand there are many mints that are known from their coins but are conspicous by their absence in the said list.

In absence of the dots on these coins, we are unable to know the correct form of writing the name Chitor. Rodgers and Temple have expressed different views on the spelling of Chitor. The former favours *Chītor* (چیتور) and the latter takes it to be *Chitor* (چتور).

I have examined several manuscripts and printed versions of *Akbarnāmā*, *Ain-i-Akbarī*, *Iqbāl-nāma-i-Jahāngīrī* and Farishta and noticed that the place-name in them is spelt as چیتور and چتور both. Since the manuscripts and printed versions consulted by me belong to the ninteenth ceutury, no reliance can be made on them for the correct form of the word. The calligraphists, scribes, and copyists were not always learned persons. They could conviniently introduce their own spellings and replace the original ones.

But fortunately enough, I could trace out an important evidence on the point in the *Muntakhab-ut-tawārikh*. Abdur Qadir Badaoni, while describing graphically the seige, the fierce fighting and the ultimate fall of Chitor, quotes an interesting *abjad*[1] composed on the eve of the fall of Chitor, to commemorate the event. This *abjad* is meant to give the value 975, the Hijra year of the fall of Chitor, and includes the word *Chitor*. The *abjad* gives the correct value of 975 only when the word is spelt as چیتور (*Chītor*) and its value is reduced to 965 when it is spelt as چتور (*Chitor*) without the letter ی (*ye*) This shows that the correct Persian spelling was چتور (*Chitor*).

---

[1] *Abjad* is a system in the Persian and Arabic poetry where the alphabets are given the numarical value and the words, phrases or lines composed with those letters, denote a desired value in number when the letters are counted together. The values of the letters in this system are as follows :

ا=1، ب=2، ج=3، د=4

ه=5، و=6، ز=7

ح=8, ط=9، ی=10

ک=20، ل=30، م=40، ن=50

U. S. RAO

10

KĀLINJAR—A NEW MINT OF AKBAR

[Pl. V]

The *Memoir* (*no.* 4) *of the Numismatic Society of India* issued in 1953, contains an exhaustive and comprehensive list of the mint-towns of the Mughal Emperors of India. But new facts come to light in the wake of fresh discoveries from time to time.

Recently I acquired some Akbari fulus or Dāms for the Rao Harnarain Singh Dhansingh Collection of Antiquities and amongst these is a fulus which forms the subject of this article. The fulus under reference was issued from the mint of Kālinjar in 987 A. H.

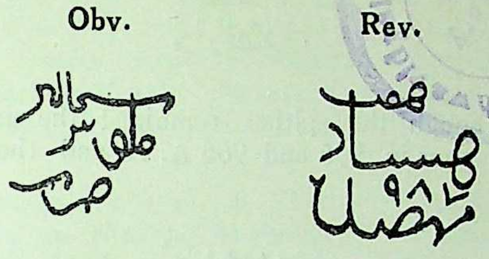
According to the '*Ain-i-Akbari*' Kālinjar was the headquarters of a Sarkar in the Subāh of Allahabad, Kālinjar is a historic place of great antiquity. Here in 952 A. H. Sher Shah had died in an arduous attempt to conquer the famous and strategic hilly fort. There and then, his son, Islām Shah, succeeded his father as Sultān of Hindustan. The *Imperial Gajetteer of India*, Series (1908) gives an elaborate and informative account of the antiquity and sanctity of Kālinjar.

س=60، ع=70، ف=80، ص=90
ق=100، ر=200، ش=300، ت=400
ث=500، خ=600، ذ=700
ض=800، ظ=900، غ=1000

دل گفت که " بکشاد بزدے چیتور "
ب=2، ک=20، ش=300، ا=1، د=4 =327
ب=2، ز=7، و=6، د=4، ی=10 =29
چ=3، ی=10، ت=400، و=6، ر=200 =619

975

The weight of the fulus under study is 20.795 grammes or 321 grains ; while its size is 8″. The legends on the obverse and reverse are as follows :—



Pl. V. 7

The upper portion of the legend on obverse of the coin could not be made out. Probably this constitutes the epithets of the mint. An enlarged photograph of the coin was, therefore, got prepared in the hope of getting a vivid picture of details and to facilitate further concentration on the point. A copy of the same is appended herewith **(Pl. V. 7)**.

May I add that I was also inclined to read the mint as *Kālpi*; but I was deterred from doing so in the light of the existing copper coins of Akbar struck at Kālpi from time to time that are now in various public and private collections. The Suri Sultans also struck silver and copper coins at Kālpi. The minting of Akbari *fulus* started at Kālpi in 963 A. H., and the mint had the epithet of محمداباد in 963 and 964 A. H. viz.,

کالپی
عرف
محمداباد
دارالضرب

In the later part of the year 964 A. H. "عرف محمداباد" was dropped and was replaced by "*Khitta*", viz.

کالپی.
خطہ
دارالضرب

Again though the epithet remained the same, the die was changed thus in 965 and 966 A. H. and the legend runs as follows :—

خطہ کالپی
دارالضرب

H. N. Wright in his mint notes in the *Catalogue of Mughal Coins in the Indian Museum, Calcutta,* observed that the mint at Kālpi seems to have been closed after 968 A. H.

It may be noted that no epithet is given on silver coins of Akbar struck at Kālpi.

A copper coin of Akbar struck at Kālpi now preserved in the Bhārat Kalā Bhawan, Varanasi, was described by C. R. Singhal in a lengthy article in the *Journal of the Numismatic Society of India,* XXIII p. 392 at No. 20. On it Kālpi is accompanied with the epithet *Baldāh.* The legends on obverse and reverse as described by the learned numismatist run as follows :—

Obv.

(اکبرشا)
تنکہ ھ
نیم حصہ

Rev.

بلدۃ کالپی.
فلوس

May I point that either the reading of the legends on this coin is dubious or the coin is a freak, in so far as it is both a fulus as well as a half-tankah at the same time, which on the face of it is inadmissible. Supposing it to be a half-tankah it must have been struck at Kālpi in or after the forty-second regnal Ilāhi year. The coin bears no date. The Kālpi mint was thus in existence after 968 A.H., as evidenced by this half-tankah and not extinct as H. N. Winght had observed previously. It may also be pointed out that on tankah issues and its all smaller denominations as well as on all fulus coins bearing the Ilāhi dates epithets of all those mints which bore them under Hijra dates were dropped. This coin of the Bhārat Kalā Bhavan bearing an epithet '*Baldat* on a Kālpi issue is, thus, an exception and an enigma. In case of its being a fulus it must have been struck before the introduction of Ilahi Era, i.e. 992 A.H.

my reading of the mint as Kālinjar is tentative. If it is Kālinjar it is an addition to the mints of Akbar ; and if it is Kālpi, it is qualified by new epithets and the way of engraving the word Kālpi on the coins is a new one. In both cases the coin under reference is a rare one and interesting to boot.

UTTAM SINGH RAO

11

IDENTITY OF MUHAMMAD SHAH OF SULTANPUR COPPER COIN

The following coin was published and attributed to Muhammad Tughlaq, the son and successor of Ghayas-ud-din Tughlaq by Hurmuz Kaus in a note in this *Journal*.[1]

Obverse	**Reverse**
عدل محمد شاه	بحضرة سلطانپور

In a note appended to the summary of the above article in the *Bibliography of Indian Coins*,[2] C.R. Singhal has expressed his disagreement with this attribution. In his opinion the coin belonged to Alauddin Muhammad Shah Khilji.

He argues that (i) the coins of Muhammad Tughlaq invariably bear the name *Muhammad bin Tughlaq* or *Muhammad Tughlaq* and never *Muhammad Shah* ; (ii) The legends on the coins of Muhammad Tughlaq never begin with the word *Adl* ; (iii) the calligraphy of Kaus' coin resembles closely with the coins of Khilji dynasty and not with the coins of the Tughlaqs ; and (iv) Muhammad Khilji had issued a similar coin from Delhi mint.[3]

---

1. *JNSI*, VII, p. 64.
2. *Biblio. Ind. Coins*, II, A34, p. 12
3. *DMC*, Coin No. 364.

A careful study of the facts would show that none of these arguments have any force. It seems that he is not aware of the fact that the name *Muhammad Shah* is found on those coins of Muhammad Tughlaq, which Whittel has named '*Azan* type'.[1] These coins are known in gold, dated 725, 726 and 727, and in silver, dated 726, 728 and 729. The legends on them are :

Obverse	**Reverse**
اشهد ان لا	الواثق بتائيه
اله الا الله	الرحمن محمد
و اشهد ان محمد	شاه السلطان
عبده ورسوله	

He is also not aware of the fact that Ghiyas-ud-din Tughlaq, the father of Muhammad Tughlaq had issued coins from this very mint Sultanpur, which bear the word *Adl*.[2] It is not surprising if Muhammad Tughlaq used the word *Adl* on his coins.

The similiarity of the calligraphy of the coin with that of the Khiljī dynasty has hardly any meaning. The intervening period between the termination of the Khilji dynasty and the begining of the Tughlaq dynasty is so short that hardly any calligraphic development could be expected, particularly when the tradition and set-up of the administration were least disturbed by the change of dynasty and the king.

Apart from these general facts, there are some other facts that make the attribution of the coin to Muhammad Tughlaq certain.

(i) The title of *Hazrat* was exclusive to Delhi till the time of Ghiyasud-din Tughlaq. Not a single coin of Muhammad Khilji is known where this title is used for any other mint than Delhi. Not only that, even Ghiyasud-din Tughlaq, the father of Muhammad Tughlaq did not use the title of *Hazrat* for any mint other than Delhi, though he issued coins from a number of mints of the types, which were issued from Delhi with the title *Hazrat*. Among such coins are the coins of Sultanpur also ; but on them it is never called *Hazrat*. It was an innovation of Muhammad Tughlaq to use the honorific with the mint names.

---

[1] *NS*, XXXV, Coins 32, 33, 34, 38A and 39.

[2] *Ante*.

(ii) A coin of this very type was acquired by me at Hyderabad. Dinkar Rao has picked up a similar coin from the same place. The collection of Hurmuz Kaus is built up exclusively from the coins collected from Hyderabad and its vicinity. Thus the find-spots of the coins are confined to Deccan. As such, Sultanpur can only be identified with Warangal, the name which was given to it by Muhammad Tughlaq during the reign of his father.

A. H. SIDDIQUI

12

TITLE OF FATH KHAN SON OF FIRUZ TUGHLAQ—ON HIS GOLD COINS

In a note on the gold coin of Fath Khan, the son of Firuz Tughlaq, described by Nelson Wright in his *Catalogue* as coin 745B and illustrated on plate XXI of the same work, C. R. Singhal has pointed out the different readings of the title of Fath Khan in the second line on the reverse of the coin given by Nelson Wright, Nevil, Rodgers and Gibbs. Nelson Wright has doubtfully read it as خبیر ; Nevil and Rodgers read it as حبیب ; and Gibbs' reading was امیر ; Singhal has favoured the reading حبیب .

After a careful examination of the illustration of the coin, I feel that none of these readings are correct. The word is really ـلک (*malik*). In reading it خبیر , حبیب , and امیر , scholars have wrongly taken notice of the *nuqtas* given below the word. The *nuqtas* are not related to the word under discussion but to the word فتح (*Fath*) in the next line. The single *nuqtā* relates to *fe* and the double *nuqtas* to *te*. On the other hand they have missed to notice the vertical stroke of ک (*kaf*), which is quite conspicous. The first letter which has been taken as ح is out of flan. But what remains there suggests that it could be م (*mim*).

The word *malik* is associated with the word *al-sharq* in the top line and the full title of Fath Khan is *Malik-ul-sharq* (the king of the east). I hardly need say that this title has often been used by the chroniclers for the Sultans of Bengal and Jaunpur.

I am not aware if this title was used for Fath Khan in any of the chronicles of the time. But Farishta, in his history of India, writes on the authority of *Futuhal-i-Firuz Shahi* that Firuz Shah Tughlaq marched at the head of an army to Bengal in 760 A. H. and invested his promising son, prince

Fath Khan with sovereign powers of kingship. He was conferred with all the parapharnalia and accompaniments of a Muslim ruler. Khutbā was read and coins were struck in his name. Fath Khan held his seperate court and had the administration of his own. He was bestowed with the red carpet, elephants and royal umbrella etc.[1]

This leaves no doubt that Fath Khan was really a *Malik-ul-sharq* (king of the east).

U. S. RAO

13

A COPPER COIN OF JAHANDAR SHAH OF SHOLAPUR MINT

[PL. V]

The extant copper coins of Jahandar Shah are of few mints and they are all of southern India, except the mint of Kabul.[2] In my collection. there are two copper coins of this Mughal Emperor, which bear the mint-name Sholapur. Following are the particulars of these coins :

Weight : 101 to 106 grains (6.5700 to 6 8622 grams).
Size : 0.65″ (1.5 mm.) dia.
Shape : cilcular.

Obverse.	**Reverse.**
جهاندار	احد
شاه	سنه
مبارك	شولاپور
[فلوس]	

Pl. V. 8

---

1. *Tawarikh-i-Farista* I (Persian Text), p. 146-47.
” در سنه ستین و سبعمائه بادشاه عزیمت لکهنوتی کرده روانه شد- و چون بظفراباد
رسید بر شگال شروع شد- همانجا مقام کرد- بعد از برسات بلکهنوتی شتافت و دران آوان
شهزاده فتح خان را سراپرده سرخ و فیلان نامی داده خطبه بنام او خواند و سکه بنام او زد و
دارگاه او را علحده ساخته نراشلخانه و چترلعل و سائرا ثاثه سلطنت داده امرا منصبداران
بسیر تابع او گردانید..........“

2. *Mint-towns of the Mughal Emperors of Indic*, C. R. Singhal, P. 39

The legend of the reverse shows that these coins are of San Ahad i. e. A.H. 1124 (A.D. 1712).

Sholapur had been an important place during the regime of the Deccan Sultanate and subsequently in the Mughal Empire. It's historical importance can be traced to an earlier period. Raghvanka, in his work, *Siddharama Purana,* while giving the biography of Siddharama, mentions him to be an inhabitant of Sunnalpur, which is believed to be the same place as our present Sholapur. The specimens of Hindu architecture of thirteenth and fourteenth century A. D. are discernable in the fort, which indicates that it was a place of some religious importance. . In the fourteenth century, it was raised to the status of a fort-town in the Bahmani kingdom. After the disintegration of the Bahmani kingdom, Sholapur was bone of contention between the rulers of Ahmadnagar and Bijapur and changed hands from one ruler to the other. When the Sultans of Deccan were united against the Vijayanagar king, then in order to put an end of this strife between Ahmadnagar and Bijapur kings, Hussain Nizam Shah I gave Sholapur as dowry to his daughter Chand Bibi, who was married to Ali Adil Shah I. In the year A. H. 1032 (A. D. 1623), Malik Amber annexed this fort to Ahmadnagar kingdom. In the year A. H. 1044 (A. D. 1635), Shaista Khan handed over the forts of Sholapur and Parenda to the Adil Shahi king, Muhammad Adil Shah, on condition that he should not render help to the Nizam Shahi king. Aurangzeb sent Raja Jai Singh in the year A. H. 1075 (A. D. 1665) to capture this fort and subsequently this fort became the base of operation for the final complete extinction of Bijapur kingdom. Sholapur remained a part of the Mughal Empire, during the reigns of the subsequent Emperors, until it became part of the realm of Asif Jahi dynasty. From the Asif Jahi rulers, it passed to the Marathas and finally to the British.

Firishta states that the old name of this town was Sadlapur. *Burhan-i-Maather* refers to this place by the name of Sundalapur and at another place in the same book Sholapur is referred as Salapur. Three Persian inscriptions and one Marathī inscription, on the bastion of the fort of this town, mention it by the name of Sundalapur, whereas other three Persian inscriptions in the same fort speak of this town as Sholapur.[1]

The coins of Aurangzeb of this mint are known in all the three metals. The silver and copper coins of Shah Alam I are also reported. But no coin of Jahandar Shah of this mint is known. In the reigns of subsequent Mughal Emperors, the copper coins of Farrukh-Siyar and the silver coins of Muhammad Shah are also extant. After that activity, this mint subsided.

---

[1] *Proc. of the Deccan History Conference* for 1945, p. 230; cf. *Some unpublished Muslim Inscriptions from Sholapur*, by Abdullah Chughtai.

A. H. SIDDIQUI

14

A NEW-TYPE COPPER COIN OF MUHAMMAD QULI QUTUB SHAH

[Pl. VII]

Hurmuz Kaus, in his series of articles 'The coins of the Qutub Shahi dynasty of Golcunda', mentions the copper coins of Muhammad Quli Qutub Shah (A.H. 988/A.D. 1580-A.H. 1020/A.D. 1612), the fifth ruler of the dynasty, of three mints, Golcunda, Hydarabad[1] and Muhammadnagar[2].

The coins of Golcunda mint bear the name of the king, Muhammad Quli Qutub Shah, along with the mint-name Golcunda, the capital and the date A.H. 991/A.D. 1583, on the obverse and the couplet in persian on the reverse of the coin.[3] The details of these coins are as under :

Obv.

عدل محمد
قلی قطبشاه ضرب
دار السلطنة گو
لکنده سنه ۹۹۱

Rev.

بشاهی
انجیده فلوس
پیوسته
بلعنت الهی

The couplet in Persian means 'He, who dishonours the Royal coin, shall get himself entangled in the curse of God'.

In my collection, there is a coin of this type which clearly bears the date—A. H. 992 (A. D. 1584).

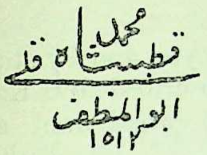
The coins of Hyderabad mint of this king are of two types.

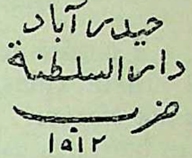
---

1. *Num. Circ.*, LXIII, No. 5, May 1955.
2. *Num. Circ.*, LXVIII, No. 4 & 5, April & May 1960.
3. *Ibid*, LXIII, No. 5, figures 2 and 7.

Obv. **Rev.**

Ist. type



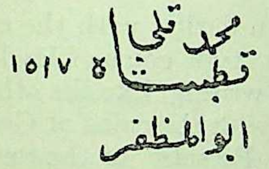


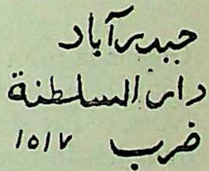
In this type, the couplet in Persian is absent on the reverse of the coin and in its place the mint-name (Hyderabad) is shifted from the obverse to the reverse of the coin. This type bears the date of A.H. 1012 (A. D. 1603) inscribed at the lower part on both the sides of the coin. It also bears the name of the king along with the *Kunyat Abul Muzzafar* meaning 'The father of victories.

2nd. type

This type was brought to light by Abdul Wali Khan in the recently published *Catalogue of Qutub Shahi coins of Andhra Pradesh Govt. Museum*'. It bears the date of A.H. 1017 (A. D. 1608) and the following inscription on it :[1]

Obv. **Rev.**





The coins of this type differ slightly from the coins of first type in the calligraphical arrangement of the legend of the obverse. In this type, the name of the king, *Muhammad Quli*, occurs above the word *Qutub Shah* and the word *Quli* is written as قلی with *Ya-e-Maroof*.

Hurmuz Kaus describes the coin of Muhammadnagar with the following legend[2] and surprisingly coins of such type are missing in the *Catalogue of Qutub Shahi coins in the Andhra Pradesh Govt. Museum.*

---

1. *Qutub shahi Coins in Andhra Pradesh Govt. Museum*, p. 21, Coin No. 207.
2. *Num. Çirc*, LXVIII, No. 4, April 1960, Coin No. 3.

Obverse	**Reverse**
Sultan *Muhammad* *Quli Qutub Shah*	*Fuloos...Muhammadnagar Sana*

I possess more than a dozen coins of this type and by study of these coins, I find that the legend described by Kaus is not correct. It is a new type coin of Hyderabad mint and can be taken as a third type of this mint. The details of these coins are as under :

Metal :	Copper
Weight :	Varying from 197 to 208 grains.
Size :	0.7″
Shape :	Circular

Obverse	**Reverse**
محمد	[شاهی]
قطبشاه قلی	تعیرده فلوس
ضرب دار السلطنة	پیوسته
حیدرآباد	ملعنت [الهی]
Pl. VII. 10-11	**Pl. VII. 13**

The legend of these coins finds similiarity with the coins of Golcunda mint and also with the first type coins of Hyderabad mint. It is inscribed in Naskh style of writing, like the other two types. The similiarity of these coins with the coins of Golcunda mint lies in respect of the couplet in Persian of the reverse of the coin. But the obverse of these coins bears the mint-name as *Hyderabad* along with the name of the king. Further, the word عدل (*Adal*) is not found at the beginning of the legend of the obverse as it is found on the coins of Golcunda mint. The mention of the name of the king along with the word Adal (meaning 'The Legal coin') is a style adopted by various kings of Central Asia and Iran[1] and which had been followed on the coins of Golcunda mint due to the Persian origin of this dynasty. But absence of the word *Adal* in the legend of these coins marks the development of an independent style of the formulation of the inscription.

The similiarity of these coins with the coins of first type of Hyderabad mint lies in respect of the calligraphical arrangement of the name of the king on the obverse. Like the coins of first type of Hyderabad mint, the word *Muhammad* occurs at the top of the coin. the word *Qutub Shah* in the second line surrounding the word *Muhammad* and the word *Quli* lies in the third line. The letters ق and ل of the word *Quli* are placed at the left-hand side of the word *Qutub Shah*, but the letter ے (*Ya-e-Majhool*) is extended horizontally.

---

[1] *Mannual of Muslim Numismatics*, Codrington, p. 53-54.

The couplet in Persian refers to the nefarious practices of the sarafs of melting away the coins so as to bring into circulation the currency of Vijayanagar kings. During the reign of Muhammad Shah I Bahmani, the entire lot of sarafs was massacred to put an end of this practice so that in the reigns of subsequent Bahmani kings there was no recurrence of it. But with the decline of the Bahmani kingdom, it was renewed. The legend of the couplet reveals that this nefarious practice of melting away the coins had reached to such an extremity during the reign of Muhammad Quli Qutub Shah that he had to impeach the offender with the curse of God by incorporating this couplet on the coin.

As the legend on the reverse of these coins is similiar to that of the coins of Golcunda mint, it shows that these coins with the couplet and the mint-name *Hyderabad* must be an earlier issue of Hyderabad mint than the other two known types, because coins of the other two types bear no similiarity with the coins of Golcunda mint in their inscriptions. It may also, perhaps, signify the earliest copper coinage of this king when Hyderabad was made the capital instead of Golcunda. The lower portion of the die is cut and the date is missing on the obverse of the coin.

Firishta, in his history, gives a legend that Muhammad Quli Qutub Shah had named this city as Bhagnagar[1] after his favourite Bhagmati. But this story is not mentioned by any other contemporary historian, except the Mughal historians who, in order to depict the immorality of the Qutub Shahi kings swayed this story[2]. *Tarikh-e-Farkhunda* mentions that Hyderabad was founded in the year A.H. 998[3] (A.D. 1590) and refers to Firishta by saying that initially Muhammad Quli Qutub Shah named it as Bhagnagar, after the name of his minion, but after seventeen years, being ashamed of that name, changed it to Hyderabad in the name of Ali, the fourth Calif, who was surnamed as Hyder. This view is more probable because the Qutub Shahi kings professed the Shiā creed of Muslim faith which believes in the leadership or Immamath of Ali, the fourth Calif and his progeny. Tavernier, the French traveller, who came to Hyderabad in the seventeenth century narrates that earlier the name of this city was Baghnagar[1] or 'The city of gardens'. Rafiuddin Shirazi, in his history *'Tazkarat-ul-Muluk'* describes 'The whole city a garden'[2]. Prof. H. K. Sherwani, on the basis of these facts discredits the romantic story narrated by Firishta[3], *Tarikh-e-Muhammad Qutub Shah*, the official chronicle of this dynasty, gives the date of A.H. 1000 (A.D. 1592) for the laying of the foundation of Hyderabad when in the same year Charminar, the famous edifice was constructed.[4] According to another historian, Hyderabad was founded in the year A. H. 999[5] (A. D. 1591). *Hadaeq-us-Salatin*[6] mentions that it was made the capital in the year A.H. 1004 (A.D. 1595). It seems that the construction of royal palaces might have taken some time, so that the king shifted from Golcunda to Hyderabad in the year A.H. 1004. According to the author of *Bagh-e-Charchaman*, the chronogrammatic epithet *'Farkhunda Bunyad'* was given to Hyderabad in the year A.H. 1006[7] (A. D. 1597), seven years after its foundation. Various historic monuments of this king were constructed between A.H. 1000 (A.D. 1592) and A.H. 1006[8] (A.D. 1597).

---

[1] Firishta, III, p. 173.
[2] *Muntaqab-ul-Lubab*, III, p. 384
[3] *Tarikh-e-Farkhunda*, by Munshi Qader Khan,

From the above facts, it can be surmised that Hyderabad was made the capital between A.H. 1004 (A.D. 1595) and A. H. 1006 (A. D. 1597), although it was founded between A.H. 998 (A D. 1590) and A.H. 1000 (A.D. 1592).

A. H. SIDDIQUI

15

COPPER COINS OF BURHAN NIZAM SHAH III

(Pl. VI)

After the decline of the Bahmani kingdom, the provincial governors became autonomous and soon declared their independence. Nizam Shahi dynasty was one of them which emerged at Junnar. Its first ruler, Ahmad Nizam-Ul-Mulk laid the foundations of the city of Ahmadnagar in A. H.

---

[1] Tavernier : *Travels in India*, p. 132.
[2] *Tazkarat-ul-Mulook* (MSS), State Library Hyderabad, p. 613.
[3] Prof. H. K. Sherwani, *Bhagmati ka Afsana* (Urdu).
[4] *Tarikh-e-Muhammad Qutub Shah* (MSS), State Library Hyd., p. 248.
[5] *Bagh-e-Charchaman*, p. 23; also *Landmarks of the Deccan*, p. 15.
[6] *Hadaeq-us-Salatin*, MSS (Salarjung Library), p. 114 a.
[7] *Eagh-e-Charchaman*, p. 23.
[8] *Landmarks of the Deccan*, p. 15.

900 (A.D. 1494) and made it his capital.[1] The copper coins of this dynasty are published by Mr. F. J. Thanawalla[2]; wherein he mentions the coins of Daulatabad mint as follows[3]—

Obverse	**Reverse**
برهان نظام	شهور في دولتاباد

He suggested that these coins may either be of the second ruler Burhan Nizam Shah I (914-961 A.H.—1508—1554 A.D.) or of the seventh ruler Burhan Nizam Shah II, (999-1093 A.H., 1591-1595 A. D.). I have a number of coins of this type which are circular in shape. They are of two sizes and weight—(i) .8″ in size and 14.014 grammes (230 grains) in weight (ii) .65″ in size and 8.837 to 9.36688 grammes (145 to 154 grains) in weight.

According to the calligraphic arrangements, which is *Naskh* the obverse legends may be distinguished in two forms—

(i) Obverse	**Reverse**
برهان نظامی شاه غازی ضرب	سنه شهور في دولتاباد
(Pl. VI. 15, 16 & 20)	**(Pl. VI. 21-24)**

(ii) Obverse	**Reverse**
برهان نظامی ضرب غازی شاه	سنه شهور في دولتاباد
(Pl. VI. 14 & 17-19)	**(Pl. VI. 21-24)**

In the first form the word *Shah* شاه occurs preceding the word غازی (*Ghazi*), whereas in the second the word ضرب (*Zarb*) is found before the word غازی (*Ghazi*). On no other known

---

1. *Firishta*, II, p. 97; *Ma'athi-ul-Umara*, III, p. 906,
2. *Num. Sup.*, VII (48), p. 51.
3. *Ibid*, Coin No. 3-5.

coin of this dynasty, the word *Ghazi* is found, which means 'Victorious'.

On the reverse of these coins is the usual legend referring to the date as *Fi Shahur San* (in the months of the year). The date is given on the upper part of the coin above the word *San*, which on one seems to be A. H. 1028 (A.D. 1619) coin No. 11, but it is not fully legible. The Nizam Shahi kings used two Eras the Hijri and the Shahur San. But as the dates on the inscriptions and official records are exclusively in Hijri; the dates inscribed on the coins should also be Hijri.

The mint name Daulatabad is written in a peculiar manner, which resembles to the *Tughra* style. The letters د and و of دولتا are written as superscript intersecting the upper parts of the letters ل and ا respectively. The letter د of باد is also written in the same manner and occurs at the top of با intersecting the letter ا of با.

The attribution of these coins to Burhan Nizam Shah I or II is not correct as during the reign of Burhan Nizam Shah I, Ahmadnagar was the capital and his extant coins bear the mint-name *Nagar*[1] (Ahmadnagar). In the reign of Burhan Nizam Shah II, Burhanabad was the capital and his coins dated A. H. 1001 (A. D. 1592) bear the name *Burhanabad*.[2] Daulatabad had never attained any importance during the reigns of Burhan I or II. Only when Ahmadnagar was captured by prince Daniyal, son of Akbar in A.H. 1009[3] (19th August 1600),[4] the seat of government was shifted first to Junnar and then to Daulatabad in the year A.H. 1016[5] (A.D. 1607) during the reign of Murtaza Nizam Shah II.

Daulatabad, due to its impregnable position was the proper refuge of the Nizam Shahi kings, which could withstand the increasing pressure of the Mughal armies. The harrasing guerilla warfare, with which the Maratha peasants were trained, also contributed to the defence of this fort. In view of this all-important position of the fort, bearing the name Daulatabad, should be attributed to this fort and the coins with the name *Burhan Nizam Shah* to a later ruler Burhan Nizam Shah III.

[1] *Num. Sup.*, VII, (48), p. 51, Coin No. 1.
[2] *Ibid*, Coin No. 6.
[3] *Epig. Ind. Mosl.*, Suppl. 1933-34, p. 3 and also Elliot and Dowson, VI, p. 144, *Firishta*, III, p. 164; *Akbaranāmā*, III, pp. 774-775.
[4] *Maāsir-ul-Umarā*, III, p. 7; *Basatin*, p. 261.
[5] S. Ahmadullah Quadri; *Memoirs of Chandbibi*, p. 42.

The name of Burhan Nizam Shah III is not found mentioned by most of the historians of the Deccan. Even Colonel T.W. Haig, whose list of Muslim dynasties is most reliable, has omitted his name and confused his reign with that of Murtaza Nizam Shah II.[1] But the name of Burhan Nizam Shah III is well-preserved in *Basatin-us-Salatin.*[2] G. Yazdani, has shown conclusively on the basis of a number of inscriptions that after Murtaza Nizam Shah II, Burhan Nizam Shah III was enthroned[3]. In the year A.H. 1019 (A.D. 1610), we find a bitter enemity between Murtaza Nizam Shah II and Malik Amber[4]; An inscription on the fort of Antur (Aurangabad district) of the same year refers to Burhan Nizam Shah as the reigning king[5]. *Basatin* also mentions the name of Burhan Nizam Shah III regularly after the year A.H. 1020[6] (A.D. 1611).

The diary of the Dutchman, Pieter Van den Broeke, who led his ship wrecked crew from Gandivi (Gujrat) to the East Coast (Masulipattam) in November and December 1617 (A.H. 1026), also furnishes some information in this respect. He says—

'After the death of his master, Malik (Amber) turned to theft and robbery and thus obtained a large following so that eventually he came to command more than eight thousand horsemen and gained many partisans. Seeing this, the king (Murtaza Nizam Shah II) again offered peace and the Malik answered that if the king would forget the past and ask for his daughter to marry her as a queen, he would serve him faithfully against the Great Mogul and would always be his subject. The king, with the approval of his counsellors, agreed to this contract and married the Malik's daughter as a queen with great pomp and magnificence before all the world. Later, it happened that the king's first wife, who was a white Persian woman, reproached Malik Amber's daughter with bitter words......The daughter told her father, who was so angry that he determined to have the king killed and at last gained over the king's secretary, Mir Abdul Fateh, who poisoned him with a drink of which he died, leaving a minor son. The Malik at once took charge of the minor and made himself master of the whole country. The son is now twelve years old and was only five when his father died[7]."

---

[1] *Historic Land marks of the Deccan*, 236.
[2] *Basatin-Us-Salatin*, Hyd. ed .pp. 286-306.
[3] *Epig. Ind. Mosl.*, 1919-20, p. 12-13; Supp., 1933-34, p. 22.
[4] *Basatin*, Hyd. ed., p. 270.
[5] *Epig. Ind. Mosl.*, 1919-20, pl. VII, b.
[6] *Basatin*, Hyd. ed., p. 270.
[7] *The Journal of Indian History*, April 1938, pp. 146-147; Gujrat to Golcunda-reign of Jehangir, by W.H. Moreland.

Thus the diary of Broeke shows that in the year A.H.1026 (A.D. 1617), the minor king (Burhan Nizam Shah III) was twelve years old and his accession took place in the year A.H. 1019 (A.D. 1610), when he was only five years old. Further, on the manuscript *Nai Nama* of Mulla Jami, written by Muhammad Muhsin Hirani in Nastaliq, the seal of Burhan Nizam Shah is found with the endorsement that it belongs to the royal library, with the date *Zul Hajja 1034 A.H.*[1] (1625 A.D).

A number of inscriptions mention the name of Burhan Nizam Shah III[2]. The inscription dated A.H. 1025 (A.D.1616) on a pillar of Kamani Masjid, Shivneri Hill, Junnar district, records that Burhan Nizam Shah III was the son of Murtaza II[3]. *Basatin* refers to the death of Burhan III either at the hands of Fath Khan, son of Malik Amber or by natural death and followed by enthronement of his young son of seven years namely Hussain Nizam Shah III[4]. Khafi Khan mentions the death of Nizam ul-Mulk at the hands of Fath Khan, son of Malik Amber in A.H. 1040[5] (A.D. 1631).

Thus it is evident that these coins of Daulatabad mint can only be attributed to Burhan Nizam Shah III. The honorific title '*Ghazi*', whlch is appended to the name of the king, is in the style of Mughal Emperors and seems to signify the victories gained over the Mughal armies during his reign, due to the able generalship of Malik Amber. The three Mughal expeditions led by Khan-e-Khanan, Khan-e-Azam and Abdullah Khan in A. H. 1019 (A. D. 1610), A. H. 1020 (A. D. 1611) and A. H. 1021 (A. D. 1611) respectively were repelled,[6] only the fourth expedition, led by prince Khurram (Shah Jahan) in A. H. 1025 (A. D. 1616) was successful.[7] In A. H. 1029 (A.D. 1620-21), the Nizam Shahi army recaptured Ahmadnagar and Berar and laid a seige of Burhanpur, followed by an attack on Mandu.[8] Again Shah Jahan returned and after fighting many a battle against Maratha odds at Mandu, Burhanpur and

---

1. *Annual Report of the Arch. Dept. of HEH the Nizam's Dominion,* 1930-31, pp. 34-35.
2. (a) *Epig. Ind. Mosl*, 1919-20, Inscription dated A.H. 1035 in Antur
   (b) *Ibid*, pp. 12-13 : Inscription dated A. H. 1024, in fort Antur.
   (c) *Ibid*, Suppl, 1933-34, p. 22 : Inscription no. 3439, dated A. H. 1025 (A. D. 1616).
   (d) *Ibid*, 1949.50, pp. 5-6 ; Inscription from Paithan, dated A.H. 1022 (A. D. 1613).
3. *Ibid*, Suppl. 1933-34, p. 22 ; Inscription no. 3440 dated A. H. 1025.
4. *Basatin*, p. 296 ; *Badshāh nama*, I, pt. I, p. 395, pt. II, p. 42.
5. *Muntakhab-ul-Lubāb*, I, p. 401.
6. *Basatin*, p. 261 : *Iqbāl Nāmā*, p. 66 : *Maāsir-Ul-Umerā*, III, p. 9.
7. *Iqbal-Nama*, p. 66.
8. *Ibid*, p. 281.

the Deccan plains of Painghat and Balaghat, he captured Kirkee (present Aurangabad) and Pattan in A. H. 1030 (A.D. 1621).[1] But, when Shah Jahan revolted against his father Jahangir, these territories were partly recaptured by Malik Amber.[2]

A. H. SIDDIQUI

16

NOTE ON SOME LEGENDS OF THE BAHMANI COINS.

[Pl. VI]

This note is meant to correct some of the legends of the Bahmani coins, which are not properly deciphered and to draw such inferences from them that may be helpful in the proper attribution of the coins under review.

1. Large copper coins of Ahmad Shah II

Of the four types of copper coins of Ahmad Shah II the legend on the obverse of the large-sized ones is read by Codrington,[3] Speight[4] and R. Burn as—

Obv. المعتصم بالله المنان سمی خلیل الرحمن

(Pl. VI. 172)

Rev. علاء الدنیا والدین احمد شاه بن احمد شاه السلطان

(Pl. VI. 7)

Major. Whittel[5] reads an extra word محتل (*Muhtal*) at the top of the coin on its obverse. His reading is—

محتل المعتصم بالله المنان سمی خلیل الرحمن

Ch. Md. Ismail has modified this reading slightly. He reads[6]—

محتل المعتصم الله المنان سمی خلیل الرحمن

In these readings the words *Al-Motesim* and *Muhtal* placed together carry no meaning. The word *Al-Motesim* in Arabic means 'One who holds fast' and the word *Muhtal* means

---

1. *Ibid*, p. 182 ; *Pasatin*, p. 272.
2. *Maāsir-Ul-Umera*, III, pp. 8-9.
3. *JBBRAS*, XVI, p. 99 ; Codrington : On copper coins of the Bahmani dynasty.
4. *Islamic Culture*, April 1935, p. 296, Pl. VII.
5. *NS*, XXXVII, (234), p. 32, coin no. 35.
6. *Ibid*, (foot-note).

'occupier'. As such *Al-Motesim Muhtal Allah* in the legend will mean 'Holder and Occupier of Allah' which conveys no sense.

I read the obverse legend on these coins as—

المعتصم بحبل الله المنان سمی خلیل الرحمن

The word بحبل (*Be-habel*) means 'By the rope of'. And the word المعتصم (*al-Motesim*) means 'One who takes fast hold'. The legend would thus mean—

'Holder of the rope of Allah, the Ever-Bestowing' (literally it means 'The follower of the true path of the Faith), and is very much similar to the phrase 'the Friend of the Compassionate.' Prophet Ibrahim or Abraham is called *Khaleel-ullah* or 'Friend of Allah'.

The legend المعتصم بحبل الله is similar to the Quranic epithet اعتصم بحبل الله جمیعاً, meaning 'You should all hold the rope of Allah'.

2. Copper coin of Humayun Shah

Of the three types of copper coins of Humayun Shah Bahmani *alias* Zalim, one has the legend on the reverse undeciphered and it is a subject of controversy. Codrington has described this coin with his readings as—

Obverse.	**Reverse.**
همایونشاه بن احمدشاه السلطان	دارار زکاهمان
(Pl. VI. 3)	**(Pl. VI 8-10)**

This is also acceptable to Prof. Speight and Major Whittel. But the reading *Dārār Zaka human* on the reverse conveys no meaning. So recenly, Hurmuz Kaus[1] has suggested the following reading—

دادار
نگاهبان

The word *dādār* is derived from the word *dād* meaning 'justice' and the word *dādār* means 'dispenser of justice'. It is one of the epithets of God and occurs in the *Avesta*, the sacred book of the Zoroastrians. The Persian kings were known as *Dādān* meaning 'The just' which is an equivalent to the word *Adil* found on the coins of various Muslim kings. Thus the legend *Dādār Nigāhbān* means 'The Dispenser of Justice is my guardian'.

---

[1] *Num. Circ.*, Dec. 1961.

Hurmuz has pointed out that the founder of the Bahmani dynasty, Alauddin Hasan, was a descendant of Kayanian dynasty of ancient Persia ; so he called himself *Bahman Shah* and the sixth ruler has also assumed a Persian title *Tahamtan Shah*. So, in his opinion Humayun Shah, also influenced by his Persian origin and culture, incorporated this Persian legend on his coin.

But his reading is not convincing for the following reasons—

(i) The first word of the legend contains the third letter clearly as ر (*Re*) rather than the letter د (*Dāl*). It differs with the first letter *Dāl*. Further, the upper portion of the word is vertical, whereas for the letter *Dāl* the upper portion is always inclined towards left. The fifth letter is distinctly *hamza* (ء) and not the letter ر (*re*), it differs from the third letter *Re*. It may also be an incomplete form of the letter ی (*Ye*). Thus the first word of the reverse legend is داراء (*Dārā*) or دارای (*Dārāi*) and not دادار (*Dādār*).

2. Humayun Shah, was so tyrannical that he was known amongst his people as *Zalim* (the Tyrant). A tyrant king, would not invoke the help of God in the name of justice and say 'the dispenser of Justice is my guardian'.

3. It is highly improbable that the fifth ruler of the Bahamani dynasty, would seek a phrase from the *Avesta* for his coins for the reason that his remote ancesters were related to the royal Kayanian dynasty of Persia.

The legend on the reverse of the coin in my opinion is either

داراء or دارای
نگاهبان نگاهبان

If the last letter of the first word is taken as ء (*hamza*), the word will be داراء (*Dārā*) ; if it is taken to be ی (*Ya-e-Māroof*) then the first word would be دارای (*Dārāi*). The words *dārā* or *dārāi* are Persian and according to *Burhan-i-Qute* (ed. M. Moin) mean 'The Lord or Allah'. The second word of the legend has been rightly read by Hurmuz Kaus as نگاهبان (*Nigāhbān*). The letter ن (*nūn*) is connected with the letters گا at the lower end. The letter ک (*Kāf*) has an additional *markaz* or stroke which makes it clear that the letter is گ (*Gāf*). Thus the second word is نگاهبان (*Nigāh-bān*) and not زکا همان (*zakā humān*).

The legend *Dārā Nigāh-bān* or *Dārāi Nigāh-bān*, means 'God is the saviour'. It conveys the same meaning as the Quranic phrase فالله خير حافظا (So Allah is the best saviour).

At the instigation of the kings of Vijayanagar[1] the sarafs used to melt the coins of the Bahmani kings, so, Muhammad Shah I, the second Bahamani king, massacred all the sarafs in the year A. H. 766 (A. D. 1359). This brought the desired effect for the time being. The present legend indicates that in the reign of Humayun Shah, the sarrafs renewed the melting of the coins.

The legend may also be read as نگاهبان دارای (*Nigāh-bān-e-Dārāi*). The word *Dārāi* means also 'Finance'. The Ministry of Finance in Iran even today is called وزارت دارائی (*Wizārat-e-Dārāi*). So the legend *Nigāh-bān-e-Dārāi* would mean 'The guardian of the treasury'. According to the Islamic concept of kingship, the king is the care-taker of the government and guardian of the treasury. Since this meaning of the word *Dārāi* is not given in Haim's *Dictionary*, it is not certain if the word *dārāi* conveyed this meaning in the nineth century Hijri. Therefore, I prefer the first reading i. e. '*Dārā nigāh-bān*'.

3. Small-sized copper coins of Mahmud Shah.

Prof. Speight has enlisted the small-sized copper coins of Mahmud Shah Bahmani with the legend[2]—

Obverse,	**Reverse,**
محمود شاه	بن محمد شاه

I have found two varieties of these small-sized coins, with the following legends—

	Obverse,	**Reverse,**
(i)	محمود شاه **(Pl. VI. 4)**	محمد شاه بن **(Pl. VI. 11)**
(ii)	محمد شاه **(Pl. VI. 5-6)**	بن محمود شاه **(Pl. VI. 12-13)**

---

[1] *NS*, XXXIX, *JASB*, for 1925, (261).

[2] *Islamic Culture*, April 1935, Pl. XVII, Coin nos. 7 & 8.

In Muslim writings the word *bin* or *ibn* (meaning, the son of) always precedes the name of the father. And on the coins it is found on the side which bears the name of the father of the issuing king. As such the coins of variety (i), which contain the word *bin* along with Muhammad Shah, would be the coins of Mahmud Shah, the son of Muhammad Shah (III). On the coins of variety (ii) the word *bin* is associated with Mahmud Shah and the name Muhammad Shah is on the other side of the coin. This suggests that they are the issues of a king named Muhammad Shah, who was the son of Mahmud Shah.

Only one king named Mahmud-Shah is known in the Bahmani dynasty. According to the known history, after Mahmud Shah, his sons Ahmad Shah IV and Alauddin had ascended the throne in succession. But the coins of both of these rulers are still unknown. Now, the present coins suggest that one of these sons of Mahmud Shah ascended the throne under the name of Muhammad Shah (IV). And he is identical with Alauddin. Thus a new name may now be added in the coin series of the Bahmani kings.

A. H. SIDDIQUI

17

SOME DATELESS COPPER COINS OF THE BAHMANI KINGS

[Pl. VII]

The copper coins of the Bahmani kings are found in abundance and variety. Most of the coins of these kings bear dates and so they can easily be assigned to particular kings. But on some of the coins of these kings dates are not found. A few of such dateless coins form the subject of study of this article.

Coin No. I

Weight : 27.3 grains (I 6624 grains).
Size : 0.45.″
Shape : Circular.

Obv.	**Rev.**
ابوالمظفر	محمد شاه السلطان
Pl. VII. 1	**Pl. VII. 2**

There are three Bahmani kings who assumed the title of Muhammad Shah. All of these kings bear the 'Kuniyat' of Abul-Muzzafar. The name of Muhammad Shah III is always suffixed by the name of his father, Humayun Shah. Both Muhammad Shah I and Muhammad Shah II have used the name *'Abul-Muzzafar, Muhammad Shah'*, the former on his coins of all the three metals and the latter only on gold and silver issues. As the copper coins of early rulers of this dynasty are very small in size, this small-size coin can be assigned to Muhammad Shah I. The style of writing of this coin is very similiar to that of other copper coins of Muhammad Shah I. Some of the other copper coins of Muhammad Shah I bear the following inscriptions:

1. **Obv.**	**Rev.**
ابوالمظفر محمد شاه	المويد بنصر الله

2. **Obv.**	**Rev.**
ابوالمظفر محمد شاه	بن بهمن شاه السلطان

.3 **Obv.**	**Rev.**
ابوالمظفر محمد شاه	بهمن شاه ابن السلطان

Thus, the obverse legend of other types is bifurcated in this coin. The Kuniyat *'Abul-Muzzar'* is retained on the obverse and the name of the king, *Muhammad Shah* (along with an additional word *As-Sultan*) has been shifted to the reverse of the coin. Further, the legend of this copper coin is very similiar to that of the copper coin of Mujahid Shah, the subsequent ruler. The legend of the copper coin of Mujahid Shah is as follows:

Obv.	**Rev.**
ابوالمغازی	مجاهد شاه

Similiarity of both of these coins lies in respect that both of them contain Kuniyat of the king on the obverse and the name of the king on the reverse of the coin. Hence, this small-size coin can be assigned to Muhammad Shah I.

Coin. No. 2

Weight : 55.66 grains (3.6070 gr. grams).
Size : 0.55″.

Obv.	**Rev.**
احمدشاه دیندار	قَالِعَ بَنَرِ اَلْكُفَّارِ
Pl. VII. 3.	**Pl. VII. 4.**

The obverse of the coin bears the name of the king, Ahmad Shah with the honorofic title '*Deendar*', meaning 'The Pious' or 'The Religious man'. The reverse of the coin contains the legend in Arabic which runs as '*Qale-o-Bazar Kuffar*', or *Qāle-o-Bazarin Kuffāra* which means 'The Destroyer of the generation of infidels'. According to the calligraphy, small letter ا (alif) over the letter ع (ain) signifies the completion of the word *Qāle*. Such a style of calligraphy is found on the coins of other Muslim dynasties, such as on the copper coins of Ali Adil Shah II, the word *Ali Adil Shah* is written as عادلشاه

There are four Bahmani kings who ascended the throne by the name of Ahmad Shah. Out of these, coins of Ahmad Shah IV, son of Mahmud Shah, are still unknown, but the type is expected to be similar to that of Mahmud Shah.

This coin can be ascribed to Ahmad Shah I, because Ahmad Shah was known as '*Wali*' or 'The Saint'. Saboor observes, "Kings and Emperors generally assume grandiloquent, high sounding and awe-inspiring titles on coming to the throne. It seldom happens that people confer any title on their rulers, though there are several instances of kings having been nick-named by subjects on the strength of some queer trait in their character or temperament. But Ahmad Shah I was called '*Wali*' by the populace on account of rain having fallen after a severe drought by his intercession with Heaven. The Sultan was glad to be called *Wali* but, perhaps, out of modesty, he did not assume it on coins and official records. But his successors in their coins have mentioned him as *Wali*",[1] Thus, although Ahmad Shah I could not call himself *Wali* or 'The Saint', still in this coin he is entitled as '*Deendar*' or 'The Pious', which reflects the spiritual and religious piety of the king.

The style of writing the word *Ahmad* is noteworthy. On the other coins of Ahmad Shah I, the word Ahmad is written as

احمد so that the letter alif ا passes through the centre of the

head of the letter ح Hai. On the coins of Ahmad Shah II, the word Ahmad is written as احمد , so that the lower part of the letter alif ا is connected with the head of the letter Hai ح . On the coins of Ahmad Shah III, the word Ahmad is written as احمد and we find that the letter alif ا and Hai ح are distinctly separate. On this coin, the style of writing Ahmad is similiar to that of the other coins of Ahmad Shah I and so atribution of this coin to Ahmad Shah I is furter justified.

The inscription of the reverse of the coin "The Destroyer of the generation of infidels" refers to the victories of this king against the Vijayanagar kings.

Coin No. 3.

Weight : 51.16 grains (3.3156 grams).
Size : 0.5".
Shape : Circular.

Obverse	**Reverse**
احمد شاه	ظل اله
Pl. VII. 5	**Pl. VII. 6**

---

[1] *Num. Supp.* XXXIX, *JASB*, for 1925, Article 261.

The obverse of the coin bears the name of the king, Ahmad Shah. The reverse of coin entitles the king as '*Zil-e-Illah*' or the 'Shadow of Almighty'.

As this coin coin contains the word Ahmad written as

احمد , so that the lower end of the letter alif ا is connected with the head of the letter ح (Hai) and such a style of writing of the word Ahmad is found on the coins of Ahmad Shah II, therefore this coin can be assigned to Ahmad Shah II.

Coin No. 4.

Weight : 26.08 grains (1.6904 grams).
Size : 0.4″.
Shape : Circular.

Obverse	**Reverse**
احمد شاه	جهان پناه
Pl. VII. 7	**Pl. VII. 8 & 9**

In this coin, the obverse bears the name of the king, *Ahmad Shah*. The word *Ahmad* is written in such a manner that the lower end of the letter alif ا is connected with head of the next letter Hai ح , therefore it—like the above-mentioned coin no. 3—pertains to the reign of Ahmad Shah II. The reverse of the coin contains the honorefic title of the king as *Jahan Panah*, meaning 'The Refuge of the world'.

A. H. SIDDIQUI

18

ON A COPPER COIN OF FIROZSHĀH BAHMANĪ

[Pl. VIII]

Similar coins have been published by H. M. Whittel[1] and E. F. Speight[2], but the present coin shows some notable characteristics.

---

[1] Whittell, H. M, *NS.*, XXVII, p. 29.

[2] Speight, E. E., "The coins of the Bahmani Kings of the Deccan," *Islamic Culture*, April, 1935, p. 295, pl. V, Nos. 1625. I am grateful to Shri A.H. Siddiqui for these references and also for the reading of a part of the legend.

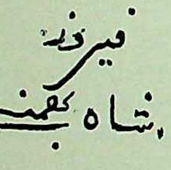
This coin was handed over to me by Shri P. C. Pant of the College of Indology, B. H. U., Varanasi. He obtained this coin at Ahmadnagar sometime in 1959.

Speight, who has published ten coins of this type, has not given the weight and size of the coins, though he has mentioned that the "sizes of these coins are those of the originals. The weights of any of them can be communicated if desired.[1]" However, we are left unknown about the weights of these coins. Whittel has supplied the weight of his one published coin, though unillustrated. The weight of Whittel's coins is 80 grs.[2] = 5.184 grams. Our coin weighs 5.825 grams, and is .63 inch in size.

The two *nukhtas* of *ye* of the word *Firoz* seen on the present coin are absent on the illustrated specimens of Speight. The *nukhta* of *be* of *Bahamanī* is faintly seen only on one piece.

The letters on the obverse of this coin start from XII and end at VI. One coin of Speight, No. 21 is quite similar to it but the letters are not well written. The letters executed on the present coin are very fine and stylistic than the so far published coins of this type.

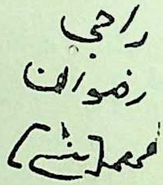
Obv.



Or

Firoz Shāh Bahamanī

Rev.



Or

Raji ridwān Mahmani

NISAR AHMAD

19

BRONZE MEDALLION ISSUED BY THE MINT AT BOMBAY

[Pl. VII]

The bronze medallion, **Plate VII. 14**, must have been issued by the mint at Bombay to mark some event of outstanding interest, or on an anniversary of one; or were possibly presented to visitors to the mint as a souvenir.

---

[1] *Ibid.*, p. 282.

[2] Whittell, *op cit*, p. 29.

As there appeared to be no way in which to ascertain why they had been issued, Dr. P. L. Gupta of the Prince of Wales Museum, Bombay, was approached for his assistance. The enquiry, which he addressed to the Mint authorities, produced no results as he was informed no records were available which would explain the necessity for their issue.

In addition to the medallion which forms the subject of this note one other is known to be in the collection of the British Museum. Here also no particulars are available which can help in explaining why they were issued, or to establish the year of issue.

A book, *The Bombay Mint Hand-Book and Code of Rules* by H. J. K. Wallis. Capt: I. A., Officiating Master of the Mint, in the Central Library of the British Museum has supplied some information. It establishes the fact that the medallion was issued by the Mint as a commemorative. From a photographic illustration of the Mint building in the *Hand-Book* it is certain the obverse of the medallion has a representation of the main portico. The Mint is stated to have been designed and constructed by Major John Hawkins of the Bombay Engineers. The work was commenced in the year 1824 and completed in 1829. The medallion need not necessarily have been issued in the latter year, but there is the possibility it was issued in 1829, or some time shortly after the work was completed.

In the Appendices, Part IV, of the *Hand-Book*, Appendix "H", which furnishes a "List of Medal Dies Retained in the Mint", is found an item under "Exhibitions, Shows, etc.", "Mint Commemorative", but no date or particulars are furnished. The reference would appear to point to this medallion.

The information available, with an illustration of the medallion **(Pl. VII. 14)**, is published with the hope that further details may be furnished with particulars of the year in which it was issued.

It is strange that although it was issued as recently as the nineteenth century no records appear to exist in the Mint concerning it, or to the year in which it was issued.

C. H. BIDDULPH.

20

A DOUBLE MOHAR OF ŚIVA SIṀHA MALLA OF KATHAMANDU

Reading in Wright's Vaṁśāvalī[1] that, towards the first half of the 16th Century, King Mahendra Malla "went to Dihli with a present of a swan and hawks for the Emperor, who, being much pleased therewith, granted his permission to strike coin in his own name, in weight six mashas. He struck this coin, and called it mohar, and made it current in every part of his country", one may doubt—on chronological and historical grounds—the genuinity of the episode, but one would expect to find evidence of such coins at least in the few collections which specialize in the field of Nepalese Numismatics.

Unfortunately very little has come to us from this initial stage of the Nepalese mediaeval coinage, from Mahendra and his immediate successors, very few specimens have been adequately published and even Walsh[2]—whose work is still of fundamental importance 45 years after its publication—started his catalogue from the middle of the 17th Century, leaving a gap of about a 100 years which has still to be explored.

I therefore think readers may be interested in the following description of a double Mohar of Śiva Siṁha Mallā, the younger son of Mahendra from a Takuri mother, a "wise man" according to the Vaṁśāvalī, who reigned in Kathamandu after the expulsion of his licentious brother, Sadāśiva Malla.

AR, round

Obv. In small central circle, a *vajra* or *bajra* (emblem of the Vajrayāna Buddhist sect, symbolizing lightning) with streamers and dots to r. and l. Above ***Śri*** in large characters, between two crescents with dots. In smaller character, tangent to the inner circle, *Śiva Sim*. Around marks which are generally taken for imitations of Arabic characters upside-down. Border of bold dots.

Rev. In small central circle *triśūla* (Śiva's trident) with ornamental scrolls. Above *khaḍga* (sword) with wreath, flanked to left by noose. Around imitation of Arabic characters upside down and border of bold dots.

(See the attached plate)

---

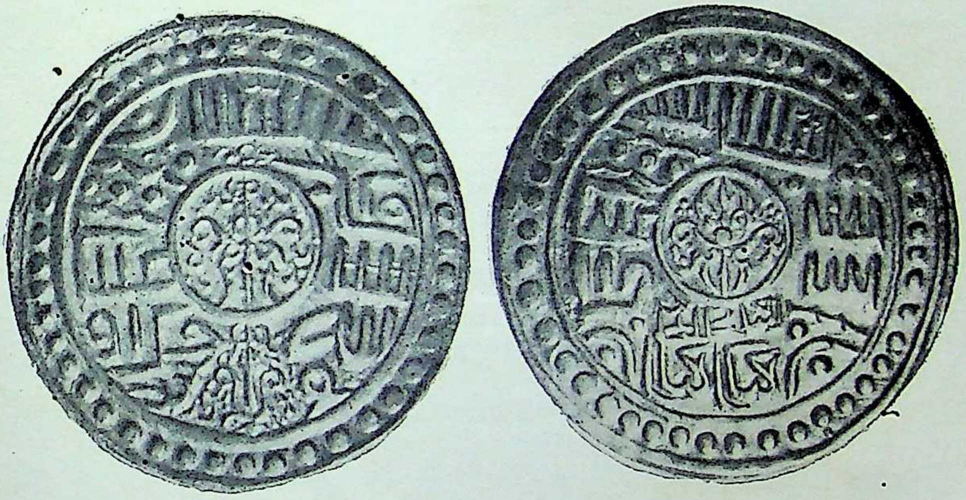
1. D. Wright, *History of Nepal*. Re-edited in 1958 by Susil Gupta (India) Pvt. Ltd., Calcutta, p. 125.
2. E. H. Walsh, 'The coinage of Nepal,' in *JRAS*, 1907, pp. 669 & ff.

Size 32.2 mm.

Weight 16.50 gms. (or ca. 162 grs.), corresponding to about 12 mashas.[1] Setting of dies : ↑

Apparently unpublished and not in the Numismatic Museum of Kathamandu.

—*C. VALDETTARO*



Enlargement of a Double Mohar of Śiva Siṁha Malla of Nepal

---

[1] Wright gives, for the silver measurements, the following equivalents : (p. 183 of the above Edition).
12 Masas = 1 tola
This would give a masha of 15 grains and my coin would weigh less than 1·1 grains ;. taking instead a masha of 14.4 grs. (Cunningham, *CAI*, p. 45) the coin comes to about 12 mashas, or two mohars.

20

A DOUBLE MOHAR OF ŚIVA SIṀHA MALLA OF KATHAMANDU

Reading in Wright's Vamśāvalī[1] that, towards the first half of the 16th Century, King Mahendra Malla "went to Dihli with a present of a swan and hawks for the Emperor, who, being much pleased therewith, granted his permission to strike coin in his own name, in weight six mashas. He struck this coin, and called it mohar, and made it current in every part of his country" one may doubt on chronological and historical

Border of bold dots.

Rev. In small central circle *triśūla* (Śiva's trident) with ornamental scrolls. Above *khaḍga* (sword) with wreath, flanked to left by noose. Around imitation of Arabic characters upside down and border of bold dots.

(See the attached plate)

---

1. D. Wright, *History of Nepal.* Re-edited in 1958 by Susil Gupta (India) Pvt. Ltd., Calcutta, p. 125.
2. E. H. Walsh, 'The coinage of Nepal,' in *JRAS*, 1907, pp. 669 & ff.

Size 32.2 mm.

Weight 16.50 gms. (or ca. 162 grs.), corresponding to about 12 mashas.[1] Setting of dies : ↑

Apparently unpublished and not in the Numismatic Museum of Kathamandu.

—*C. VALDETTARO*

---

[1] Wright gives, for the silver measurements, the following equivalents : (p. 183 of the above Edition).
12 Masas = 1 tola
This would give a masha of 15 grains and my coin would weigh less than 11 grains ; taking instead a masha of 14.4 grs. (Cunningham, *CAI*, p. 45) the coin comes to about 12 mashas, or two mohars.

NOTES & NEWS

COMMUNICATIONS

1

11th November, 1964.

Sir,

The Marathas in Southern India and Their Coinage

I enjoyed greatly Mr. Biddulph's interesting and authoritative article on the above subject which appeared in the *JNSI* Vol. XXV, (1963) Part II, Pages 219/237. I have in my collection about 50 pieces of Chhatrapati copper coins which I collected in Poona old bazaar. There are several varieties. Some bear the name of *Sahu Chhatrapati* while others bear the legend *Sri Raia Chhatrapati* with Hijri date 1234 in Nagari numerals. There are also three coins of smaller denominations, in my collection, and I append below their descriptions separately :—

1· Æ **Obv.** : *Sri Raj-Si*
Rev. : *Chhatta—ti*
Weight 72 grains

2. Æ **Obv**· : *Raj—*
Rev. : *Chhatra—ti*
Weight 63 grains.

3. Æ **Obv**. . *Sri Ra—Si*
Rev. : *Chha—Pati*
Weight 35 grains.

All the above coins have a single horizontal line between the *sri* and *raja*, and according to Rev. J. E. Abbott they are considered as older ones.

It will be observed that the legends on these three coins are not complete yet they are sufficiently clear to assign the coins either to Siva Chhatrapati or to the other Chhatrapatis of the dynasty. This clearly establishes the fact that fractional denominations below the pice were minted and were in circulation.

On page 231 Mr. Biddulph has described coin No. 13 as follows :—

> "AE Paisa 10 cash : Obv. : *Sri Sarabha Raja*. Rev. : *Chhatrapati*. Weight 151.6 grains. Mint·: Tanjore. A rare coin (10 cash) in British Museum collection."

And on page 229 he has assigned the above coin to Sarabhoji Raja of Tanjore (1798-1824). I am in doubt whether the legends on this coin (more especially on the reverse of it) have been correctly read, because the Maratha dynasty of Tanjore was a separate branch altogether and it appears to me that the use of that distinguished title *Chhatrapati* by the Tanjore rulers is somewhat curious. Some more light may be thrown on this point.

Thanking you.

Yours faithfully,
D. M. Phatak
623/33 Sadashiv Peth,
Deshmukh Wadi,
Poona–2.

2

Some Notable Mughal Coins

Dear Sir,

Shri C. R. Singhal writing on "Some Notable Mughal Coins" in *JNSI*, XXVI, Pt. I. p. 60 published a rupee of korā mint of Shāh Jahan II Rafi-ud-daulah. Referring to it he states that "except a passing reference by Taylor no other coins of Shāḥ Jahān II of kora mint are described anywhere". But one coin of this mint of Shāh Jahān II has been recorded in *The Supplement to the Volume III of the Catalogue of Cains in the Indian Museum, Calcutta*, p. 156, No. 1518. This coin-type, however, is not illustrated—neither by S. Ahmad, the compiler of the aforesaid *Supplement* nor by Shri C. R. Singhal.

Yours faithfully,
N. AHMAD
College of Indology,
Banaras Hindu University,
Varanasi—5.

Addenda & Corrigenda

JNSI, Vol. XXVI, Pt. I

"Countermarked Coins of the Shahs of Persia" by C. H. Biddulph.

Page 77. Fourth line :—
read Pl. IV, No. 12 for Pl. X. No. 12.

Page 77. Fifth line :—
read Pl. V. No. 1 for Pl. X. No. 13.

OBITUARY

Dr. JOHN WALKER

Dr. John Walker, Keeper of Coins and Medals at the British Museum, London, died on Nov. 12th, 1964. He was a great scholar in Arbic, and his most important works were in the field of Islamic numismatics. He published two masterly volumes of the British Museum Catalogue of Muhammadan Coins : Vol. I, Arab-Sassanian—1941 and Vol. II, Arab-Byzantine and post reform Ummaiyad coins—1956. Both of these are of fundamental and lasting importance for the numismatic history of the early Islamic period. Among his many shorter monographs and articles are included such subjects as the second Saffarid dynasty of Sistan, the Sultans of Kilwa, an ancient dynasty of Hatra in Mesopotamia, and the important identification of coins of a previously unknown group of Arab Amirs in tenth century Crete. He also wrote on subjects connected with South Arabia in antiquity and had begun to prepare a new treatment of its coinages. His place among the great numismatic scholars is secure and distinguished.

He will be justly remembered not only in his official capacity as the man in charge of one of the world's greatest coin collection but also for his long and valued labours as Secretary and Editor of the Royal Numismatic Society. His achievements were rewarded by official recoguition in the form of the C. B. E. and as recipient of the medal of the Royal Numismatic Society and of the American Numismatic Society. He was an honoured Life Member of the Numismatic Society of India. To all his friends and colleagues who will remember John Walker with affection and gratitude his sudden death came as a great shock and a profound personal loss. It is gratifying to realise how much deep appreciation was evoked by his manifold, kind and helpful services to numerous scholars, both in his own and other fields, throughout the world.

G. K. JENKINS

THE PROCEEDINGS OF THE 53rd ANNUAL CONFERENCE OF THE NUMISMATIC SOCIETY OF INDIA HELD AT GAUHATI ON THE 2nd & 3rd OF JANUARY, 1965

The 53rd Annual Conference of the Numismatic Society of India was held this year at Gauhati on the 2nd and 3rd January, 1965. The Conference was inaugurated on 2nd January at 4 P.M. in the District Library Hall, Gauhati. The inauguration was largely attended by the members of the Society as well as the delegates to the session of the All India Oriental Conference. Shri A. Ghosh, Director General of Archaeology in India, the President-elect of the Society, was in the Chair. Welcoming the President Shri Ghosh on the occasion, Prof. Jagannath Agrawal outlined the importance of numismatics and the significant role of the Numismatic Society of India in furthering study and research in numismatics. Pointing out to the desirability of more sympathetic attitude of the Government towards the Society, Prof. Agrawal said the Society was doubly fortunate in having as its President Shri A. Ghosh who was not only a distinguished archaeologist of the country and who thus fully realised the importance of numismatics but one who heads the Directorate General of Archaeology in India and was therefore in a position to influence the Government to take keener interest in the affairs of the Soceity and to affect a closer liason between the Department of Archaeology and the Numismatic Society which will be of immence benefit to the study of India's past. Prof. Agrawal then requested Shri Ghosh to deliver his Presidential Address.

* * * *

Presidential Address

Shri A. Ghosh delivered his Presidential Address as follows:

"Friends and Fellow-workers.

"I cannot adequately express my thanks to the Executive Council of the Numismatic Society of India for having chosen me as the President of the Society for the current year. This thanksgiving is much more sincere than the customary formality: for, whereas all my predecessors were the leading numismatists of the country, I have no hesitation in confessing what is already known to you, that is, my contribution to numismatics is nil. I have taken it, therefore, that my selection has been on grounds other than numismatic scholarship and have also accepted the invitation and the honour on considerations other than my technical competence. Let me warn you, therefore, against expecting a learned numismatic discourse in my present address to you: I shall make no pretensions of telling you anything new about coins but shall confine myself to a few general observations. It is a well-established convention that the annual President should mention in his address the recent discoveries and publications in the field. I shall refrain from doing so, as I cannot claim that I can augment your knowledge.

"Though never actively connected with the Society, not even a subscription-paying member thereof, I have always cherished the highest regard for it. Led and manned by selfless workers, who have not only kept the torch burning but have added greater and greater glow to it, the Society has now established itself as a unique institution in the academic sphere. In the new building that has come up at Vārāṇasī the soul of the Society has, as it were, found its body. It now remains to find out ways and means to make that body more and more efficient and effective in giving shape to the mission of its soul. And after a fruitful existence of more than fifty years, it is time that that mission was clearly defined. You, who have in the past interested yourselves more in the Society than I have, are no doubt in a more privileged position to make that definition. But I may be allowed to place before you my conception of what should be the Society's mission. The Society should develop a rich coin-collection of its own—in originals as far as possible and in replicas—and an equally rich library, so that it becomes the focal centre of research in Indian numismatics. As and when this is put into practice, the work will outgrow the capacities of honorary workers, however enthusiastic. There will then be the need of a wholetime director assisted by a wholetime staff. It is not possible that all these developments will take place within a few months or even years. Nevertheless, once a definite objective is before us, it is likely that there will be some striving for achieving it. I therefore put it to you that the ideal of the Society should be to develop itself into, or promote the inception and growth of, an Institute of Indian Numismatics. The hurdles in the way are sure to be many, but that need not frighten us away from even setting the ideal before us and planning for its fulfilment.

"From the land of ideals let me descend to earth or even below it, viz. archaeology in relation to coins. The excavator of a site of the historical period knows how valuable coins are in providing the upper chronological limits of his strata and periods. How coins have helped in the absolute (as distinct from relative) dating of archaeological material has been satisfactorily dealt with by a young colleague of mine.[1] But this presupposes that the coins themselves are firmly dated, which, as we are all aware, is unfortunately not always the case. The same is equally true of dating on the basis of palaeography.

"Another colleague of mine proposes to work on the reverse thesis: is it possible to work out the period of coins of uncertain dates on the basis of archaeological stratification? One recalls how almost sixty years back the excavation at Taxila settled the then-disputed priority of the Kadphises group of rulers over the Kanishka group.

"Two major problems which excavations, and they alone, can solve are: (1) the antiquity of coinage in India, and (2) the relative chronology of punch-marked and cast coins. In regard to the first, I may state that a large number of sites with protohistoric and historical deposits have of late been excavated all over India, particularly in north and central India and in the Deccan, and at all of them coins are associated only with the beginnings of the historical period. I admit that these beginnings themselves require a greater chronological definition than is available at present, specially with reference to individual regions. Making all reservations for such a definition and for what the future may reveal, coinage does not seem to have been introduced in any part of India before the sixth century B. C., may be somewhat later, though some have cited literary passages, with supposed interpretations thereof, in support of an earlier dating. It is fascinating to speculate on what economic factors were responsible for, or were favourable to, the advent of coins, as also on whether any foreign influences w re at work. If there were extraneous factors, we have to pin-point their nature: was it only the idea of coinage that came to India, as 'ideas have wings', or was there something more concrete than mere ideas? I am afraid all that has been said on the subject till now lacks precision.

"On the second problem, viz. the relative chronology of punch-marked and cast coins, the general view, based on *a priori* considerations, is that the former are earlier than the latter. But the evidence of careful excavations is more in favour of their contemporaneity than otherwise. The evidence is derived from the excavations at Hastināpura,[1] Śrāvastī[2] and Tilaura-koṭ,[3] the last in the Nepal *tarai* (identified by some with the ancient Kapilavāstu, though the recent excavation there did not yield anything in support or refutation of the identification) ; at all these sites the co-occurrence of the two classes of coins is attested. The evidence from Kauśāmbī and Rājghāṭ, two other major sites in the Gaṅgā valley under excavation, will, when fully available, be interesting in this direction. Even if the priority of one class over the other is established by future work, the economic and political conditions that made the simultaneous currency of both the classes in the same region possible have to be understood, not to speak of the origin of the two different techniques.

---

[1] S. C. Ray, *Stratigraphic Evidence of Coins in Indian Excavations and Some Allied Issues*, Numismatic Notes and Monographs, no. 8 (Numismatic Society of India, Varanasi, 1959).

"Noteworthy is the occurrence at Tilaura-koṭ of die-struck coins along with punch-marked and uninscribed cast ones. Of particular interest are the die-struck and cast coins with the symbol of a four-spoked wheel, the reverse being plain. The flan of the cast coins is larger than that of the die-struck ones, and the junction of the spokes is thickened resulting in a tiny pellet. The four-spoked wheel seems to have been the symbol of Tilaura-koṭ when it was the capital of an independent state in the first three centuries or so before Christ.

"It is not my intention to examine the stratigraphy of coins in all recent excavations and their value in absolute and relative chronology. The above examples will show how excavations can help in establishing the concurrence and sequence of techniques, which are likely to be lost sight of if coins are divorced from their context and studied individually.

"A great lacuna in our knowledge is the metallurgical aspect of coins. Large-scale physical and chemical analyses of coins would doubtless lead to an understanding of ancient metallurgy. The identification of the mines from which the ores were extracted would give us an inkling into ancient trade and commerce. The proportion of alloy in a class of coins may lead to significant conclusions on the prosperity or otherwise of the ruler who issued them and of his state. I am sure an equipped laboratory can work on the subject for several years.

"Fresh discoveries of coins have been being published yearly in *Indian Archaeology—A Review* ; since its inception in 1954 there has been in it a chapter on Numismatics and Treasure-trove. But as its editor I know how inadequate the information often is. If the suppliers of the material would give us more accurate information than what we sometimes get (for instance, 'so many Mughal coins were discovered' or, worse still, 'coins weighing so many hundred *tolās* were acquired as treasure-trove'), we shall be glad to incorporate it in the chapter, so that it is more useful to numismatists than it is now.

---

[1] *Ancient India*, nos. 10 and 11 (1954 and 1955), p. 101.
[2] Information from Dr. K.K. Sinha.
[3] Information from Shrimati D. Mitra.

"And that brings me to the operation of the almost-a-century-old Treasure-trove Act. In spite of its age the Act still stands us in good stead in bringing to notice and acquiring valuable finds, but, as is well-known and is often lamented, its cumbrous procedure and, what is more, the ignorance of the people have resulted in the loss of many a precious hoard. Arising out of a resolution of a member of the Central Advisory Board of Archaeology, a Committee was set up in 1963 to recommend measures on evolving a simplified procedure for payment to owners and finders of treasure-trove, so as to provide the necessary incentive for the declaration of the find. The recommendations of the Committee have been brought to the notice of all State Governments by the Government of India ; the chief of them is that the compulsory declaration of a find should be made to the village *panchayat* (and not to the District Collector as laid down in the present Act), which should also be competent to acquire the find. If implemented, they may have some salutary result, but nothing less than an extensive public education will produce the desired effect in full.

"It has been suggested that the Numismatic Society should have some voice in the aquisition and distribution of treasure-trove coins. I do not know how far it is possible to vest such executive functions in the Society in its present set-up, but concrete proposals may be put forward for the consideration of the authorities.

"Bringing out catalogues of coins lying in different museums is a part of the programme of bringing coins to light. The need has been emphasized by so many others before me that I need not add my voice to theirs. It is satisfactory to note that the Andhra Pradesh Government have brought out within a short period as many as six catalogues of coins in the Hyderabad State Museum and that the Asutosh Museum has produced a catalogue of indigenous coins in its possession. I am also glad to say that the Trustees of the Indian Museum have decided to bring up-to-date Smith's invaluable catalogue and have commissioned the veteran Dr. J. N. Banerjea for the purpose. It is imperative that other museums should follow suit without delay ; the Government of India are prepared to give grants-in-aid for the purpose. The case of private collections is more difficult, for here we can only depend on the goodwill of the owners in bringing their collections to public notice in the form of catalogues ; sometimes they may be chary of doing so for a variety of reasons.

"The 1955-session of the Central Advisory Board of Archaeology adopted a resolution of Dr. A. S. Altekar to the effect that steps should be taken to examine the coins that had reached some of the State Governments as a result of the merger of the former Princely States. Accordingly, the Archaeological Survey of India entrusted the work to the distinguished numismatist Shri C. R. Singhal, who examined and prepared a working-list of over six hundred coins in the Jaipur Treasury and over seven thousand coins in the Gwalior Treasury. But this is only a fraction of the task of bringing to light coins lying hidden in official chests. Perhaps many Government Treasuries and the Mints have with them collections which should be brought to notice and should even be transferred to more easily accessible institutions such as museums, where they will be better utilized. I am sure our State Museums can take effective steps in this direction with little effort.

"An administrator-member of the Central Advisory Board of Museums and Archaeology in 1953 drew the attention of the Board's to the dearth of competent numismatists in the country to hold charge of coin-collections in museums. To judge from the papers published in the Journal of the Society it appears that senior persons no longer solely hold the ground of numismatic studies but the younger generation is also coming forward. Yet the administrator's difficulties may be genuine, as equally genuine is the apprehension that young epigraphists are dwindling in number. I am afraid short-term training in these subjects, such as is being imparted in some universities in their diploma-courses, is not a complete solution to the problem ; it no doubt promotes the acquisition of some knowledge but does not produce specialists. Some thoughts have to be bestowed on the problem.

"This reminds me of the question of coins in relation to their repositories – the museums : how coins should be accessioned and arranged into collections for display, study and reserve, how the display can be made attractive and instructive to the lay-visitor, whether a uniform system of accessioning and cataloguing can be evolved. But these are matters which mainly concern museologists and had best be discussed by them. I shall confine myself only to one aspect, viz. the need to make available hundreds of replicas of different varieties of coins – to fill the lacunae in museums and other collections, for educative purposes, to satisfy public hobby and also for numismatic research. There is money in the proposition both for the owner and the enterpriser, all the more so if both the bodies are combined in one.

"I shall conclude my remarks by referring to the Society's programme of publishing Corpuses of Indian coins. I learn that the estimated expenditure on editing and printing each volume is Rs. 35,000. The Government of India have promised a grant to the extent of fifty per cent of the expenditure, subject to a maximum of Rs. 15,000 per volume, for the first two volumes to start with, to be published by 1966, in lieu of one hundred and fifty copies of each. The Society is now naturally worried about finding the remaining fifty per cent and has appealed to the State Governments for help. Let us hope that paucity of funds will not stand in the way of the materialization of this laudable project."

Dr. Moti Chandra then thanked Shri Ghosh for his learned and inspiring Address, the audience for their presence and patient hearing and the authorities of the All India Oriental Conference for having invited the Numismatic Society of India to hold its session at Gauhati and provided all facilities for it.

* * * *

General Business Meeting

The General Business Meeting of the Society was held the next day, on the 3rd January, 1965. In the absence of the Chairman, the Vice-Chairman, Dr. Rama Rao presided over the Meeting. The following members were present :

1. Shri A. Ghosh
2. Dr. M. Rama Rao
3. Dr. Moti Chandra
4. Dr. A. K. Narain
5. Dr. V. S. Agrawala
6. Dr. B. Ch. Chhabra
7. Dr. P. L. Gupta
8. Prof. Jagannath Agrawal
9. Dr. T. V. Mahalingam
10. Shri Balchandra Jain
11. Shri K. D. Bajpai
12. Shri G. H. Khare
13. Shri A. V. Pandya
14. Shri J. M. Nanavati
15. Dr. A. K. Bhattacharya
16. Shri P. N. Mohandas
17. Shri R. Subrahmanyam

18. Shri M. C. Das
19. Shri Satya Prakash
20. Shri Braja Dulal Chattopadhyaya
21. Acharya Bhagwan Deva
22. Shri Yogananda
23. Dr. A. M. Shastri
24. Shri Shivaji Singh
25. Dr. J. S. Mishra
26. Shri H. A. Phadke
27. Shri P. V. Ranade
28. Shri J. N. Tiwari
29. Shri S. N. Sahai.

Before taking up the normal business, the Meeting passed condolence resolutions on the sad death of the Late Prime Minister of India Shri Jawahar Lal Nehru and the Late Dr. John Walkar and the members stood up to observe two-minutes' silence.

General Secretary's Report

The General Secretary, Dr. A. K. Narain, then presented a report on the activities of the Society during the past year. In this report, he informed the members that the normal activities of the Society had proceeded satisfactorilly during the year. Besides attending to the increasing number of enquiries from coin-collectors and numismatics, the Society published, since the last conference, the part II of Vol. XXV of *JNSI*, and pt. I of Vol. XXVI. He assured that since pt. II of Vol. XXVI is also in press and is expected to be released shortly, the Society is maintaining the timely publication of its research journal. About the other publications, the General Secretary informed that the *Supplement to the Bibliography of Indian Coins* is expected to be released early next year and there is a proposal to bring out next year at least two monographs under the *Numismatic Notes and Monographs* series of the Society.

In connexion with Society's publications programme, the General Secretary informed the Meeting that happily at last some definite progress had been made towards the publication of the series *Corpus of Indian Coins.* He said that the Government of India have agreed to help the publication of the first two volumes by giving an assistance upto 50% of the estimated expenditure on each volume, subject to a maximum of Rs. 15,000.00 per volume. In return, the Government expected 150 copies of each volume free of cost. The Society's acceptance of the grant had already been intimated to the Government and the first instalment was likely to be released shortly.

The General Secretary, however, pointed out that some problems still remained. Most important was the problem of raising the remaining 50% of the expenditure. Further, since the Government grant was calculated on the basis of 500 copies of each volume whereas the Society proposed to print at least 1000 copies of each, the extra expenditure will have to be borne by the Society. The Society had approached various State Governments in this connection, but the General Secretary said, since the Corpus Scheme had already been very much delayed, it was proposed to take up immediately the publication of the first two volumes of the Corpus.

Speaking about the Library and the Museum of the Society, the General Secretary informed the members that the Government of India made a grant of Rs. 7,000.00 during the last financial years for the development of the Library and the Museum. Of this grant, Rs. 3000.00 were utilized in purchasing books periodicals, and Rs. 4,000.00 for negatives, photographs and electroplated specimens of coins. The grant though meagre had been most welcome and it was hoped that similar grants would be made available to the Society during the current financial year also.

Alongwith the necessity of reorganisation and development of the Library and building up a Society's Museum, the General Secretary also emphasized the need to expand Society's building. For this also the Society had prepared a plan and submitted it for financial assistance to the Central and the State Governments. Their reply was still awaited.

While reviewing the normal activities of the Society, the General Secretary had earlier informed that 17 individuals and 3 institutions were enrolled as new members since the previous meeting.

In the end, the General Secretary renewed his appeal to all the members of the Society, especially the influential members, to come to Society's help by influencing the various State Governments and charitable institutions to take more active interest in Society's affairs and to make generous donations for the various plans and programmes of the Society.

After the General Secretary's report, the Meeting approved the audited statements of accounts of the Society for the year 1963-64* as well as the estimated budget for the year 1965-66. The following explanations of the objections in the audited report were also approved.

---

* Appended to the Proceedings.

(a)—(for objection listed at note No. 5 of the report) Steps are being taken to realise the amount from the party concerned ; and

(b)—(for objection listed at note No. 6 of the report)—This irregularity will be avoided in future.

Then the *Honarary Fellows*, *Honoaary Members* and *Office-Bearers* were elected as follows :—

Honorary Fellow — Dr. V. S. Agrawala

Honorary Members—1. Shri C. R. Singhal, and
2. Shri Ajit Ghose

Office-Bearers :

(1) Vice-Chairman—Dr. M. Rama Rao

(2) Asstt. Secretary—Shri J. N. Tiwari

(3) Executive Council—

1. Shri A. Ghosh
2. Dr. A. K. Bhattacharya
3. Shri K. D. Bajpai
4. Dr. P. L. Gupta
5. Shri B. C. Jain
6. Shri J. M. Nanavati
7. Shri G. H. Khare
8. Shri P. N. Mohandas

(4) President (for the year 1965)—
Prof. Jagannath Agrawal.

After the elections, the following resolutions were passed at the Meeting :

Resolutions

1. The Society thanks the Government of India for accepting the scheme of the publication of the *Corpus of Indian Coins* in 10 volumes by the Society and for agreeing to meet half of the cost of the publication of the two volumes in the first instance. It further requests the various State Governments to financially assist the Society to complete this important project.

2. The Society, while reiterating its resolution passed at the Poona session last year, emphasizes the desirability of exempting the ancient gold coins from the Gold Control Order, and expresses its disappointment at the absence of such provision in Gold Control Act recently passed. The Society further appoints a Committee consisting of the General Secretary, the President and

Dr. P. L. Gupta to frame rules in respect of collection of gold coins for submission to the Government for consideration.

3. The Society, while re-iterating its resolution passed at the Poona session last year, requests the Government of India and the State Governments to examine the desirability of amending the Treasure Trove laws and rules framed under Treasure Trove Act to simplify the procedure regarding acquitsition and payment to the owners and finders of Treasure Troves as recommended by the Central Asvisory Board of Archaeology.
4. The Society requests the Government of India and the State Governments to place the name of the Numismatic Society's Museum on the distribution list of Treasure Trove coins, giving it the place next to the National Museum of India.
5. The Society feels that in many States, The Treasure Trove finds are indifferently treated, and they are not properly reported, examined or published. The Society therefore urges upon the State Governments to take effective steps to acquire the finds and send them to the State Museums for study and preservation.
6. It has come to the notice of the Society that large number of coins of historical interest are lying unexamined in the State Treasuries. Therefore the Society requests the State Governments to issue orders to Treasury Officers to send such coins to the State Museums for study and preservation.
7. The Society congratulates the Government of Andhra Pradesh for publishing catalogues of coins in the State Museum, Hyderabad; and filling the extreme necessity of the publication of similar catalogues of coins deposited in other museums in the country, particularly those at Gwalior, Jaipur, Nagpur, Madras, Patna and Lucknow, it urges upon the respective State Governments to take immediate steps in this direction and complete the work with the financial assistance available to them for this purpose from the Government of India. If necessary, the Society will be glad to offer its co-operation and help.
8. To encourage the growing interest in the modern coins, the Society urges upon the Government of India to frame rules for the supply of proofs and new coins on the lines current in the British and United States Mints. The Society further feels that more liberal rules should be framed by the Government for granting licences for export of the machine—made Indian coins of the British period.

9. The Society feels the necessity of establishing an Institute of Numismatics to encourage numismatic studies and authorises the Executive Committee to prepare an exhaustive scheme and to find ways and means to implement it.
10. Resolved that an appeal for financial help for publications be made to the Central Advisory Board of Museums in the name of the Musem of the Numismatic Society of India.
11. Resolved that the next Meeting of the Numismatic Society of India may be held at its headquarters at Varanasi as an experimental measure.

Reading of Papers

Reading of Papers was taken up immediately after the Business Meeting. The President, Shri A. Ghosh, took the Chair and the following papers were read and discussed :

1. B. Ch. Chhabra—Fresh discovery of two silver coins of Alexander the Great.
2. Jagannath Agrawal—A rare clay sealing from Sunet.
3. P. V. Ranade—A copper coin of Wima Kadphises from Aurangabad.*
4. A.K. Bhattacharya—
    (1) An interesting hoard of cast coins from Harinarayanpur, West Bengal, in the Indian Museum, Calcutta;† and
    (2) Three coins of Shamsuddin Ahmad Shah of Bengal in the Indian Museum, Calcutta.†
5. R. Subrahmanyam—A coin hoard from Kamrej.
6. K. D. Bajpai— (1) A unique gold coin of Harsha ; and (2) Copper coinage of the Guptas.†
7. A. V. Pandya— A find of Kshatrapa coins from Deva in Gujarat.
8. Ajaya Mitra Shastri—Some observations on Audumbara Coinage.*
9. G. H. Khare— Some coins from the Goa State.
10. Braj Dulal Chattopadhyaya—Political significance of 'Altār' type coins of Skandagupta.

---

* Published elsewhere in this issue.

† These papers were read but taken back by the authors, to be submitted later for publication.

Shri Balchandra Jain informed about the discovery of a big hoard of 757 Kushāṇa Copper coins from Shahdol District of Madhya Pradesh on which he will be submitting a comprehensive paper later. Likewise, Shri Shivaji Singh informed about the discovery of a hoard of Punch-marked coins from Parsa Dayaram, Gorakhpur District, Uttar Pradesh and a paper on it is published in this issue elsewhere. 'A rare coin of Gambhira Singh of Manipur' by S. P. Basu, which was submitted for reading was taken to be read in the absence of the author. On this occasion, Acharya Bhagwan Deva of Rohtak also exhibited some coins and seals.

BUY and SELL any kind of Indian or foreign coins :—

Wanted, in quantity genuine and fine condition coins of silver, copper and gold

Indo-Greek, Parthian, Sassanian, Gupta, Mughal, Zodiac and others, Indian native-states silver rupees and others.

Paper money of India from early to date.
Error and vareity wants all kinds.

War Medals, and other fine medals.
Antiques, Curios, Stamps etc ; etc ; .

Please write with details and prices :—

SANTOSH KUMAR,
Numismatist, Philatelist, Antiques, Curios and Arts, etc ; ,
8/10"G" Block, Connaught Circus, Radial Road, No. 2,
Opp ; Regal Park, New Delhi-1. Phone—with 46184.

References :—Life member : Numismatic Society of India, Varanasi.
Life member : Empire of India Philatelic Society, Bombay-1.
Life member : Fine Arts & Crafts Society, New Delhi.
Member : ATA, U.S.A.
Member : BACC, Canada.
Indo-Amen ; Banglore.
IPSC. Hongkong.
National & Grindlays Bank Ltd., Lloyds Branch, New Delhi-1.

22

BUY AND SELL YOUR

COINS AND STAMPS

WRITE TO:

A. S. KAPOOR

26B, CANNAUGHT PLACE

NEW DELHI-1

Big Stock of Historical Coins for Sale

Please contact for :

- Indo-Sessanian, Gadhaiya, Horseman-types of Various rulers
- Various Delhi Sultans and Moghals.
- Native States of Rajasthan &
- Many other types.

SHANKERLAL ROOPNARAIN, JEWELLERS

Gopalji Ka Rasta, Jaipur (Rajasthan)

Gram : AZADHIND

Phone 2719

Auditor's Report

The Secretary,
Numismatic Society of India,
B. H. U., Varanasi–5.

Dear Sir,

In terms of our report mentioned on the Balance Sheet as at 31st March, 1964 we report that we have examined the annexed Balance Sheet as at 31st March, 1964 and the annexed Income and Expenditure Account for the year ended on 1st April, 1963 to 31st March 1964 of the Numismatic Society of India, Banaras Hindu University, Varanasi with books and vouchers and bid to report that we obtained all the information and explanation we have required. In our opinion the annexed Balance Sheet exhibits a true and correct view of information and explanations given to us and as shown by the books of the Society :

1. That Furniture Fund and Strong Room Fund amounting to Rs. 3000/- and Rs. 2,500/- has been transferred from General Fund.
2. A sum of Rs. 2,920.20 n.p. has been incurred out of General Fund of the Society.
3. A sum of Rs. 90/- has been incurred in construction of Strong Room against its specific grants of Rs. 2,500/- has been met from the General Fund.
4. The cost of Duplicator worth Rs. 570/- has been incurred out of the General Fund of the Society.
5. A sum of Rs. 85/-27 shown as Sundry Advances during March 1963 has not been recovered upto the year March, 1964. This should be realised or adjusted.
6. It is found the cheques deposited in the bank were recorded in the books after a gap of a fortnight or so.

GHANSHYAM DAS & CO.
Chartered Accountant.

NUMISMATIC SOCIETY OF

Balance Sheet as at

Figure of the previous Year	CAPITAL AND LIABILITIES	Rs. nP.	Rs. nP.
Rs. nP.			
	Furniture Fund: Maharastra Government 1962-63		3,000 00
	Library Fund : Non-recurring grant from Central Govt. 1963-64		3,000 00
	Museum Fund : Non-recurring grant from Central Govt. 1963-64		4,000 00
	Strong Room Fund : Non-recurring grant from Central Govt. 1962-63		2,500 00
7,659 43	Special Publication Fund :		7,659 43
35,191 53	Building Fund :	35,191 53	
	Addition during the year	71 06	35,262 59
1 23	Sundry Advance		1 23
848 00	Sundry Liabilities to Editor's Honorarium Contribution Charges		1,016 00
531 00	Sundry Liabilities for Gupta Coins		531 00
455 00	Sundry Liabilities for Golden Jubilee Expenses.		455 00
13,849 11	General Fund :	8,349 11	
	Add Excess of Income over Expenditure	1,071 82	9,420 93
58,535 30	Total ...		66,846 18

A. K. NARAIN
Secretary

R. G. CHANDRA
Treasurer

J. L. PANDEY
Accountant

INDIA B.H.U., VARANASI.

31st. March 1964.

Figure of the previous Year		ASSETS AND PROPERTIES	Rs.	nP.	Rs.	nP.
Rs.	nP.					
34,171	00	Building			34,171	00
720	50	Medal (Dies) A/C			720	50
3,038	48	Furniture A/C :	3,038	48		
		Addition during the year	3,370	07		
			6,408	55		
		Less Depreciation for the year	488	35	5,920	20
		Duplicator A/C :	600	00		
		Less Depreciation for the year.	30	00	570	00
		Loans and Advances :				
25	00	Advance to staff	20	00		
85	27	Sundry advance	85	27	105	27
287	16	Library (At Cost).			287	16
7,000	00	Investment (at cost) National Saving Certificate			7,000	00
		Strong Room			2,590	00
		Cash and Bank Balances :				
12,764	90	With State Bank of India Ltd., C/A.	15,273	30		
442	99	Cash in hand	208	75	15,482	05
58,535	30	Total ...			66,846	18

As per our separate report on that date.

Dated 1st August, 1964
Varanasi

GHANSHYAM DAS & Co.,
Chartered Accountants.

NUMISMATIC SOCIETY OF

Income and Expenditure Account for

Figure of the previous year Rs.	nP.	EXPENDITURE	Rs.	nP.	Rs.	nP.
4,119	36	To Printing and Stationery			5,590	38
1,768	00	,, Contribution Charges			476	00
800	00	,, Postage & Telegrams			1,121	25
2,682	00	,, Salary & Allowance			3,470	91
68	20	,, Bank Commission			50	38
110	84	,, Sundry Expenses			20	93
115	13	,, Travelling and Conveyance			46	52
200	00	,, Auditor's Honorarium			140	00
1,900	00	,, Editor's Honorarium			1,100	00
15	00	,, Annual Conference			315	00
150	00	,, Garden Expenses			31	00
		,, Depreciation on Assets :				
		Duplicator	30	00		
		Furniture	488	35	518	35
8,281	50	,, Excess of Income over Expenditure			1,071	82
20,210	06	Total Rs.			13,952	54

A. K. NARAIN
Secretary

R. G. CHANDRA
Treasurer

J. L. PANDEY
Accountant

INDIA B.H.U. VARANASI.

the year ended 31st March 1964.

Figure of the previous year		INCOME	Rs.	nP.	Rs.	nP.
Rs.	nP.					
3,835	37	By Sale of Publications			2,830	34
2,023	21	,, Subscriptions			2,692	20
30	00	,, Advertisements			30	00
1,000	00	,, Donations			300	00
500	00	,, Life Membership Subscription			500	00
621	48	,, Golden Jubilees Advance				
12,200	00	,, Government Grants :				
		Recurring Grants:				
		Director of Public Instruction Orissa, Cuttak 1962-63	300	00		
		Madhya Pradesh Govt. 1962-63	300	00		
		Rajasthan Govt. 1962-63	300	00		
		Director of Public Andhra Pradesh, Hyderabad 1962-63	1,000	00		
		Madras Govt. 1962-63	300	00		
		Bihar Govt. 1963-64	300	00		
		Central Govt. 1963-64	4,000	00		
		U.P. Govt. 1963-64	500	00		
		Madhya Pradesh Govt. 1963-64	300	00		
		Madras Govt. 1963-64	300	00	7,600	00
20,210	06	Total Rs.	13,952	52	13,952	54

As per our separate report on that date.

Dated 1st August, 1964.
Varanasi

GHANSHYAM DAS & CO.,
Chartered Accountants.

LIST OF MEMBERS OF THE NUMISMATIC SOCIETY OF INDIA

P. O. Hindu University, Varanasi–5

Patorns

1. H. H. Col. Shri Brijendra Singhji Bahadur, Bahadurjung, Maharaja of Bharatpur.
2. H. H. Major Maharana Shri Raj Mayuradhwaj Singh, Maharaja Saheb of Dharangadhra.
3. Seth Sohan Lal Doogar, Jaipur.

Honorary Fellows

1. Banerjea, Dr. J. N., M.A. Ph. D.; 28, Manoharpukur Road, P. O. Kalighat, Calcutta–29.
2. Dayal, Prayag, 8A, Civil Lines, Rajamandi, Agra.
3. Mirashi, Mahamahopadhyay V. V., M. A., D. Litt., 'Vishnu Sadan', Dharmpeth, Nagpur.
4. Agrawala, Dr. V. S., M. A., Ph. D., D. Litt., Head of the Department of Art and Architecture, College of Indology, Banaras Hindu University, Varanasi-5.

Honorary Members

1. Acharya, G. V., B. A., Harsha Sadan, Ganesh Fallia, Junagadh, Saurashtra. (1922)
2. Ghose, Ajit, M.A., L.L.B., Advocate (Retd), High Court 42, Shambazar Street, Calcutta-4 (W. B.).
3. Singhal, C. R., Numismatic Officer, State Museum, Lucknow.

Life Members

1. Chandra, Dr. Rai Govind, M. A., Ph. D. (Paris), Kushastali, Varanasi Cantt.

2. Curtis, Col. James W., Numismatist, 2117, Noble Avenue, Springfield, Illinois, U. S. A.

3. Chaubey, Dr. M. C., Golbazar, Jabalpur. (1954)

4. Desai, C.M., Post Box No. 106, Rajkot (Gujrat). (1963)

5. Dongre, R. V., 384 Lamington Road, Bombay. (1964)

6. Enoki, K., Faculty of Letters, University of Tokyo, Bunkyo-Ku-Tokyo, Japan. (1958)

7. Govel, K. C., B. Sc., Executive Engineer, 33/60, New Rohtak Road, Karol Bagh, New Delhi-5. (1948)

8. Hern, G. E., 37, Turney Road, West Dulwick, London S. E. 21. (1954)

9. Kapoor, Bishun Narain, Jewellers, 83, Chowk, Lucknow. (1948)

10. Gupta, Dr. P. L., M. A., Ph. D., Curator, Patna Museum, Patna. (1940)

11. Klug, Walter Milwank, 3002, North Prospect Ave, 11 Wisconsin, U. S. A. (1949)

12. Kukuranov, L. N., 1438, Tenth Avenue, San Francisco-22, California, (U. S. A.). (1949)

13. Kumar, Santosh, 8/10 'G' Block, Connaught Circus, Radial Road No. 2, New Delhi-1.

14. Mac-Dowall, Dr. D. W., Admont, Gravel Path, Berkhamsted, Herts, U. K. (1957)

15. Maheswari, Kamalesh Kumar, Maheswari House, 36, Nepensee Road, Bombay-6. (1963)

16. Maheswari, Mahavir Prasad, Maheswari House,
36, Nepensee Road, Bombay-6. (1963)

17. Mehta, F. P., Windcliff, 50, D. Poddar Road,
Bombay-26. (1953)

18. Mehta, Pratap G., Jaipur Metal Industries, Jaipur. (1937)

19. Mukharjee, Bratindra Nath, 56, Jatindas Road,
Calcutta-29.

20. Nahar, B. S., M. L. A., Treasurer, West Bengal P.C.C.,
48, Indian Mirror Street, Calcutta-13. (1939)

21. Narain, Dr. A. K., M. A., Ph. D. (London), F. R. N. S.,
Principal & Head of the Depertment of
Ancient Indian History, Culture and Archaeology,
College of Indology, Hindu University, Varanasi-5. (1948)

22. Patel, I. B., L. L. B., Sarsa Via Anand, W. Rly. (1940)

23. Patil, Appasaheb Anandrao Sardar, Kalyani Kothi,
Dewas, (M. P.).

24. Poddar, H. P., 34, Raja Santosh Road, Alipur,
Calcutta-27. (1940)

25. Powillis Michael, A., 9545, South Leavitt Street,
Chicago 45, Illinois, (U. S. A.).

26. Seksaria, Radheshyam Makhan Lal, B. Com.,
Seksaria Chambers, 139, Medows Street,
Bombay-1. (1957)

27. Shukla, S. M., Numismatist, Ravel Building,
Top Floor, Lamington Road, Bombay-4. (1943)

28. Singh, Raghubir, M. A., LL. B., D. Litt., M. P.,
Raghubir Niwas, P. O. Sitamau (Malwa),
Madhya Pradesh. (1945)

29. Sitholey, B. S., 5, Rai Behari Lal Road, Lucknow. (1944)

30. Trivedi, Dr. H. V., 33, Sankar Bagh Colony,
Banganga Road, Indore City (M. P.).

31. Stapleton, H. E. K., Sands Street,
New Jersey, C. I., England. (1924)

32. Udgaonkar, (Mrs.) Padma B., M. A., Ph. D.,
Matunga 153A, Pavan Bihar, Bambay-19. (1957)

Ordinary Members

1. Agrawala, Jagannath, B.A., (Hons.), M.A. (Sanskrit).
House No. 33, Street C, Sector 18 B, (Chandigarh). (1952)

2. Agrawala, Ratna Chandra, B. A. (Hons), M. A.,
Superintendent, Archaeology and Museum, P. O.
Udaipur, Rajasthan. (1953)

3. Ali, Amazad, M. Dr., M.B.B.S., & M.S., D.L.D. (London).
Mukharamjahi Road, Warangal, (A. P.). (1963)

4. Amarnath, P. K.,
96, Range Pillai Street, Pondicherry. (1952)

5. Arya, Surendra Verma, B. Sc. (Eng)., M. S., (U. S. A.).
Assistant Professor in Agricultural Engineering, Indian
Institute of Technology, Kharagpur, (West Bengal). (1959)

6. Babel, Umarao Singh, Shewaram & Sons,
323, Jawahar Road, Indore City, (M. P.). (1963)

7. Bagh, Dr. M. L.,
Bagh Clinic, Ajmer. (1958)

8. Bajpai, Krishna Datta, M. A.,
Head of the Department of Ancient Indian History,
Culture & Archaology, University of Saugor, Saugor,
(M. P.). (1952)

9. Bamji, Barjor Keckobad, A. M. I. E. (India), I. E. E.
(Hons), L. M. E. (Hons.),
S-2, Cusrow Baug, Causeway, Bombay-1. (1959)

10. Baron, B. K.,
24, Conyeus Road, Srreathem, London S. W. 18. (1941)

11. Barua, Tushar Kanti,
22/3 E, Jahangir Road East, Karachi (Pakistan). (1961)

12. Bhagwan Deva Acharya,
President, Harayana Provincial Archaeological Museum,
Rohtak, (Punjab). (1964)

13. Bhagi, M. L.,
91 Model Town, Ambala City, Punjab. (1962)

14. Bhan, Suraj,
Department of Ancient Indian History and Culture,
Punjab University, Chandigarh. (1963)

15. Bhandari, Murali Dhar Madanlal,
1, Kumbhar Tukda, Jhaveri Building, Bombay--4.

16. Bhatt., P.N., Prof. ;
Darbar Gopaldas Mahavidyalaya, Aliabad, Saurashtra.
(1961)

17. Bhatt, T. D.,
c/o The Alleppy Produce Merchants, Alleppy, Kerala.
(1962)

18. Bhatt, Dr. Pushpendra,
'Usha', 118, Shivaji Park, Bombay--28. (1954)

19. Biddulph, C. H., Major, I.E.S.,
51, Ellerton Road, Wands-worth Common, London S. W.
18.
(1934)

20. Biyani, Kamal Kishore,
Rajsthan Bhavan, (Akola), M. S.

21. Bowman, Fred ;
210, 53rd Avenue, Lachine, Qubec, Canada, U. S. A.
(1961)

22. Briggs, David G.,
U. S. Embassy (Usis), APO 143, Sanfrancisco, Californea, U.S.A. (1959)

23. Buttle Bruce,
American Counsel, 5/1 Harington Street, Calcutta—16. (1961)

24. Chhabbra, Bahadur Chand, M.A., M.O.L., Ph. D., F.A.S.,
Jt. Director General of Archeology in India, New Delhi —11. (1950)

25. Chatterji, C. D.,
Fyzabad Extension Road, Lucknow. (1960)

26. Chaturvedi, S. N.,
Lecturer, Department of Ancient Indian History, Culture and Archeology, University of Gorakhpur, Gorakhpur. (1963)

27. Chinmulgund, P.J., I.C.S.,
Urban Development and Public Health Department, Sachivalaya, Bombay—32. (1945)

28. Chowdhary, Radha Krishna,
Vice-Principal and Head of the Department of Ancient Indian History, Culture and Archaeology, G. D. College, P. O. Begusarai, (Patna). (1961)

29. Chowdhary, S.
Hurmuz Mansion, 72, Bhulabhai Desai Road, Bombay. (1953)

30. Coachman, K. R.,
16, Cowasji Patel St., Fort, Bombay—1. (1944)

31. Dar, Mukut Behari Lal, I.A.S., (Retd),
Rajghat Fort, Varanasi—1. (1956)

32. Darbari, Maneckji Dadadabhoy, F. S. A. A., F. C. A.,
B. Com., Chartered Accountant,
8, Old Post Office Street, Calcutta—1. (1934)

33. Dave, S. S.,
20, New Staff Quarters, Vallabh Vidya Nagar, Gujarat
State, (W.I. Rly.). (1960)

34. Deb, A. K.,
25, Shampookar Street, Calcutta—4. (1959)

35. Deshpande, M.N., B.A., (Hons),
Dy. Director General of Archaeology In India, New Delhi.
(1947)

36. Desai, P. B.,
Karanatak University, Dharwar, Mysore State. (1963)

37. Deva, Krishna, M.A.,
Superintendent, Temple Survey Department of
Archaeology, Bhopal—7. (1950)

38. Dikshit, Dr. R. K.,
Head of the Department of Anc. Ind. Hist. Culture and
Archaeology, University of Lucknow, Lucknow. (1960)

39. Dikshit, Dr. M. G., M.A., Ph. D.,
Reader in Ancient Indian History and Culture, Nagpur
University, Nagpur. (1950)

40. Duncan, Charles V.,
1512, Del Vista, Modesto, Californea, U.S.A. (1964)

41. Dutta, Amarnath, B. Sc.,
c/48, New Delhi Southern Extension, Part I, New Delhi—3.
(1950)

42. Dutt, Dr. Chinmay,
23, Gopimohan Datta Lane, Calcutta-13. (1964)

43. Dwivedi, Pashupati Kumar,
C/o Dr. A. K. Narain, College of Indology,
Hindu University, Varanasi—5. (1964)

44. Easwaran, B. R., B. L.,
Mudaliapuram Street, P. O. Kalidaikurichi, Tirunelveli,
Madras State. (1950)

45. Gadre, A. S., M. A.,
Datta Bhuwan, Shastri's Pole, Rao Pura,Baroda. (1937)

46. Gartner, John,
15, Guild Fort Lane, Melbourne—U. S. A. (1963)

47. Gattani, Suraj Mall,
Tax Advisor, P. O. Kishanganj Bazar, Distt. Purnea,
Bihar. (1964)

48. Goghari, N. W.,
Three Bunglows, Maharashtra Society, Ellis Bridge,
Ahmedabad—6. (1950)

49. Godakumbura, Dr. C. E.,
Archaeological Commissioner, Colombo—7, Ceylon. (1961)

50. Goyal, Shri Ram,
Assistant Professor Department of Anc. Ind. Hist. Culture
& Archæology, University of Gorakhpur, Gorakhpur. (1964)

51. Gupta, S. P., M. Com., F. C.,
C/o Oriental Fire and General Insurance Co. Ltd.,
Mahatma Gandhi Road, Fort, Bombay—1. (1958)

52. Gupte, Bhaskar Anant, A.M.E., A. M., Inst. R. (London),
Hindu Colony, Bombay—14. (1956)

53. Gurnet, R.,
275, Mede Macon, Momignies, Belgium. (1960)

54. Gokhale, Mrs. Sobhana,
Deccan College, Poona—6. (1963)

55. Haskel, J. F.,
168, Golders Green Road, London N.W. 11. (1950)

56. Jain, Bal Chandra, M. A., Sahitya Shastri,
Dy. Director, Archaeology and Museum, Museum's Section, M.G.M. Museum, Raipur, (M.P.). (1956)

57. Javeri, Girdhari Lal Laxmichand, B. A.,
Cloth, Jewellary and other Commission Agents, 108, Javeri Bazar, Bombay—2. (1950)

58. Joshi, Munish Chandra, M. A.,
Technical Assistant, Department of Archaeology, Northern Circle, Agra. (1958)

59. Joshi, Dr. Nilkantha Purushottam, M. A., Ph. D.,
Curator, Mathura Museum, Mathura. (1958)

60. Joshi, P. M., M. A., Ph. D., (London),
Director of Archives & Historical Monuments, Government of Bombay, Secretariat Record Office, Elphinston College Building, Bombay—1. (1937)

61. Josip, Galetovic,
17, Link Road, Yangpura Ext. (1st Floor), New Delhi-14. (1961)

62. Kapoor, Mrs. Bishun Narain,
c/o Bishun Narain Ganesh Sankar Sarraf, Bankers and Jewellers, Alambagh, Kanpur Road, Lucknow.

63. Kapoor, Gopinath, Partner,
M/S Gaya Prasad Gaurishankar, Chowk, Lucknow. (1958)

64. Kapoor, A. S.,
Stamps, Coins, Gogles and Pen Dealers, c/o Deva Crockery Store, 26-B, Connaught Place, New Delhi-1. (1965)

65. Kar, R. C., M. A.,
Superintendent, Museum Branch, Department of Archaeology, Calcutta. (1946)

66. Karashima, Noboru,
Room No. 29, University Hostel for Post-Graduate Studies, Mariana, Madras-5. (1962)

67. Karim, Abdul, M. A.,
Lecturer in History, Dacca University, Ramna, Dacca-2, (East Pakistan). (1957)

68. Katare, Sant Lal, M. A., D. Litt., Principal Government Degree College, Mandla, (M. P.). (1950)

69. Kaus, Hurmuz,
Architect, 93, Public Garden, Hyderabad (Dn), A. P. (1944)

70. Khan, Malik Faizullah, B. A. D., Com. (London),
Retired Secretary District Board, Darul Faiz, 64, Jinnah Colony, Lyallpur, (West Pakistan). (1958)

71. Khatun, Miss Monira, M. A.,
Assistant Curator, Archaeological Section, Indian Museum, Calcutta. (1959)

72. Kher, S. B.,
c/o Mani Lal Kher & Co., Solicitors, 51, Mahatma Gandhi Road, Fort, Bombay-1. (1961)

73. Khare, G. H.,
c/o Bharat Itihasa Samsodhak Mandal, 1321, Sadashiva Peth, Poona-2. (1962)

74. Krishna, Dr. Anand, M. A., Ph.D.,
Kala Bhavan, Hindu University, Varanasi-5. (1961)

75. Knoke, C. Elliot,
Box 444, Claremont Road, Bernardville, New Jersey, U. S. A.

76. Kromas, John A.,
P. O. Box No. 1771, Pensocola, Florida, U. S. A. (1962)

77. Kumar, Akhileshwar,
Department of History & Ancient Indian History & Culture, G.D. College, Begusarai, Monghyr, Bihar. (1961)

78. Kumar, Arun,
Archaeological Atlas Branch, Old High Court Building, Nagpur--1, (Maharashtra). (1962)

79. Kunwarji, Bhojraj,
c/o M/S Bhojraj Kunvarji Oil Mills Dharangaon, Distt. Jalgaon. (1962)

80. Lahiri,A. N., M.A., D. Litt. F. R. N. S.,
c/o Mr. S. P. Chaudhury, 19 A, Mohanlall Street, Calcutta--4. (1957)

81. Lal, Prof. R. K.,
Head of the Department of History, and Philosophy, Jangir Degree College, P. O. Jangir, Distt. Bilaspur, M. P. (1959)

82. Mabert, S. C., Maj.,
c/o Mrs. M. Mabert, Rashtrapati Bhavan, New Delhi (1964)

83. Majumdar, Manjulal Ranchodlal,
Chaitanyamdham, Pratapganj, Baroda—2. (1961)

84. Majumdar, Prof. R. C., M. A , Ph. D.,
4, Bipin Pal Road, Calcutta—26. (1947)

85. Mallya, N. N.,
Dy. Secretary, 75, Wellesly Road, New Delhi-11. (1963)

86. Mandhre, R. V.,
Senior Geologist, Department of Atomic Energy, 43, Pusa Road, New Delhi—5. (1963)

87. Mankad, B. L.,
Director, Museum and Picture Gallary, Baroda. (1959)

88. Marshal, D. N., M. A.,
Dip., Lib. University Lib., Mayo Road, Bombay-1. (1947)

89. Maslay, Chandra Man Singh,
Curator, Nepal Museum, Kathmandu, Nepal. (1957)

90. Mehta, S. D.
c/o M/s Rathore Mehta & Co., 381, Hornby Road, 2nd Floor, Bombay, 1964)

91. Mathur, Km. Sashi,
c/o Dr. J. N. Mathur, Jasmine House, Cantt. Varanasi—2. (1964)

92. Mehta, Bhagwndas Narottamdas,
273/3, Sanchora's Khancha, Doshiwada Pole, Ahmedabad—1. (1964)

93. Mehta, Vasistha,
Head of the Department of Sanskrit, Government College, Ludhiana. (1961)

94. Mehta, R. N.,
Reader in the Department of Anc. Ind. History Culture & Archaeology, University of Baroda, Baroda. (1961)

95. Messerschhmidt, Guenter,
German Embassy, New Delhi. (1961)

96. Michael, L.,
Sub-Registrar, P.O. Salon, Dist. Rai-Bareli, (U.P.). (1951)

97. Mirza, Husain Ali Nawab,
Lingam Palli, Palli Palace, Hyderabad. (1958)

98. Mishra, J. S., M. A., Ph. D.,
Department of History, University of Kurukshetra, Kurukshetra, (Panjab). (1961)

99. Mishra, R. N., M. A.,
Assistant Professor, Department of Ancient Indian History, C/D-2, Patharia Hills, Saugor, (M. P.). (1961)

100. Mishra, Ramswroop,
Research Scholar, College of Indology, Hindu University, Varanasi—5. (1961)

101. Mitra, Mrs. Debala,
Superintendent, Department of Archaeology, Eastern Circle, 32, Chittaranjan Avenue, Calcutta—12. (1952)

102. Mittar, S.M.,
8, Vijaya Nagar Colony, Dalpara, P. O. Madral, 24 Paraganas, (West Bengal). (1957)

103. Mukherjea, Kanai Lal,
6/1A, Banchharam Akrur Lane, Calcutta—12. (1959)

104. Mukherji, Br. Nath.,
P 236, 'Block A' Bangur Avenue, Calcutta—28.

105. Mukherjea, S. N.,
Coin Expert, India Govt. Mint, Alipore, Calcutta—27. (1961)

106. Nagar, Madan Mohan, M. A., F.M.A. (London),
81, Ranimandi, Allahabad. (1952)

107. Naik, Kashinath Damodar,
P. O. No. 7, Mormugao, Goa. (1957)

108. Pai, Manglore Purushottam, B. A. (Hons), Chief Secretary to the Government of Andhra, General Administration Deptt., Hyderabad-16, A.P. (1958)

109. Pandya, A. V.,
Director of Archaeology, Vallabh Vidyanagar, Gujrat. (1958)

110. Pandey, Dr. R. B., M. A., D. Litt.,
Head of the Department of Ancient Indian History, Culture & Archaeology, University of Jabalpur, Jabalpur. (1948)

111. Pandey, Radha Govind,
A 29/47, Baluabir, Varanasi—1. (1960)

112. Panish, Charles K.,
William Street, Norwalk, Connecticut, U.S.A. (1952)

113. Pant, P. C.,
Lecturer, Department of Anc. Ind. History, Culture & Archaeology, College of Indology, Hindu University, Varanasi—5. (1961)

114. Pant, Km. Sushila,
c/o Shri T. Pant, Banaras Hindu University Varanasi—5. (1964)

115. Pathak, Dr. V. S., M. A., Ph.D., (London),
Head of the Department of Ancient Indian History, Culture & Archaeology, University of Gorakhpur, Gorakhpur. (1959)

116. Patel, Dr. L. R.,
Nawab Building, 327, Hornby Road, Bombay. (1962)

117. Patel, Kantilal Jagjivandas,
Mukhi Falia, P. O. Bayla, Distt. Ahmedabad, Gujrat State. (1964)

118. Patil, P. R.,
Patel Building, Delisle Road, Lower Parel, Bombay—13. (1952)

119. Phatak, D.M.,
623/33, Sadashiva Peth, Deshmukhwadi, Poona—2. (1963)

120. Prabhu, Mukund, M.A.,
M. Rodigins Compound, Manglore—4. (1952)

121. Prakash, Buddha, M.A., LL.B., Ph.D.,
Moti Bhavan, P. O. Saharanpur, Distt. Saharanpur, (U.P.). (1954)

122. Prakash, Jai,
Lecturer in Ancient Indian History, Culture and Archaeology, Hindu University, Varanasi—5. (1961)

123. Prakash, Dr. Vidya, M. A., Ph.D.,
Lecturer, Department of Ancient Indian History, Culture and Archaeology, College of Indology, Hindu University, Varanasi—5. (1961)

124. Pramanik, Panna Lal,
277, Maharaja M. K. Road, North Calcutta—35, West Bengal. (1949)

125. Prasad, Maheswari,
Lecturer Department of Ancient Indian History and Culture, University of Jabalpur, Jabalpur. (1960)

126. Prasad, Ramgovind,
P. O. Bhabhua, Distt. Shahabad, Behar. (1960)

127. Purohit, M. M.,
Government Higher Secondary School, Basai, Datia (M.P.). (1959)

128. Pukharaj, J. Surana,
47, Dagina Bazar, Mumbadevi Road, Bombay-2. (1964)

129. Pusalkar, A. D., M. A., LL. B., Ph. D.,
Bhandarkar Oriental Research Institute, Poona-4. (1957)

130. Raghavan, A., Journalist,
60, P. North Car Street, Palayankottai, Tirunbrilite, South India. (1955)

131. Ramayya, S., (Acctt. General, Retd.)
'Vijaya', 28, Gopathy Narayanaswamy Road, T' Nagar, Madras-17. (1960)

132. Rao, Dinkar,
170, Husain-i-alam, Hyderabad (Dn.). (1958)

133. Rao, Uttam Singh, B. A., (Hons.), Retd. Government Officer,
Krishna Basti, Sangrur, Punjab. (1951)

134. Ray, Dr., S.C.,
Superintendent, Archaeology and Museum, Mid-Eastern Circle, Patna.

135. Roy, A. K., M. Sc.,
Secretary to the Government of Rajsthan, Industries Department, Jaipur, Rajsthan. (1957)

136. Roy, Tribhuvan Nath,
C 25/1, Ram Katora, Road, Varanasi. (1961)

137. Rupani, H. P.,
c/o M/S Coins Emporium, Post Box No. 45, Rajkot, Gujrat. (1964)

138. Sandberg, Ove,
Varnhemsgatan 2 a, IV., Malmo C Sweden. (1963)

139. Sahai, Sachhidanand,
Department of Ancient Indian & Asian Studies, Magadh University, Gaya, Bihar. (1961)

140. Sahaya, Prof. Shiv Swarup,
Bankata, Near Branch School, Ballia. (1962)

141. Sahni, M. R.,
Geological Survey of India, 27, Chowranghee, Calcutta. (1955)

142. Sankalia, Hasmukh Dhiraj Lal, M.A., Ph.D. (London),
Director and Professor, Deccan College, Poona-6. (1958)

143. Sarao, Harabans Singh,
c/o Hira Singh, Retd. S. D. O., Vill. Ghulal, Distt. Ludhiana, Punjab. (1955)

144. Sassaman, W. R.,
9420, Dorchester Ave, 11 Lake Bluff Road, Chicago-37 (U.S.A.). (1950)

145. Sena, Jinendra, M. A.,
c/o Malwa Sugar Mill Co., Dhuri, Punjab-1. (1956)

146. Setty, Srinivasa,
c/o Setty, M. S. Padmnabha, Jewellers, Challkere, Distt. Chitradurga. (1961)

147. Sethi, Rajendra Kumar,
Manik Bhavan, Tukoganj, Indore.

148. Shah, A. Rashid,
Director, Historical Research Institute, University of the Punjab, Lahore, West Pakistan. (1952)

149. Shah, C. M.
c/o Sheoram Corporation, Dhanrajmahal, Appolo Pier Road, Bombay-1. (1952)

150. Shah, Dr.; Umakant Premanand, M. A., Ph. D., Diploma in Museology,
Dy. Director Oriental Institute, Barada. (1950)

151. Shah, T.O.,
Bazargste, 2nd Floor, Bazar Street, Fort, Bombay. (1952)

152. Shah, Vithaldas Trikamdas,
A/c clerk, B. T. Mills Ltd., Loharmandi Road, Burhanpur, Distt. Nimar, (M. P.). (1953)

153. Shankar Lal, Roopnarain,
Gopalji Ka Rasta, Jaipur City. (1954)

154. Sharma, Dasharatha, M. A., Ph.D.,
'Navin Basant', E 4/1, Krishnanagar, Delhi. (1953)

155. Sharma, G.B.,
F II A., ML-9, Air Force Station, Ambala. (1960)

156. Shrestha, B. N.,
11/133, Ason Kamalachi Tole, Kathmandu, Nepal.

157. Sharma, Prof. R.N.,
c/o Balchandra Jain, Asstt. Curator, M.G.M. Museum, Raipur (M.P.). (1961)

158. Sharma, S. D.,
Department of History D. S. College, Aligarh. (1960)

159. Sharma, Sri Ram,
Principal, D. A. V. College, Chandigarh. (1940)

160. Sharma, Tarachandra Shastri, M.A., M.O.L., S.R.,
Lecturer in Sanskrit, H. N. College, Hariana. (1956)

161. Sharma, Ram Lakhan, M. A., L. T.,
Varanaseya Sanskrit University, Varanasi. (1961)

162. Shastri, Ajay Mitra, M.A., Ph.D.,
Department of Post-Gradute Teaching, University Library Building, Nagpur. (1957)

163. Shortt, H. De S., M.A., F.S.A., F.R.A.S., A.M.A.,
The Museum, St. Ann. Street, Salisbury Wilts, England.

164. Siddiqui, A. Hammed, M. A., M.Sc., L.L.B.,
11-5-260, Red Hills, Hyderabad, Andhra Pradesh. (1959)

165. Singh, Ganda,
Lowar Mall, Patiala, Punjab. (1955)

166. Singh, Lekhraj,
Department of English, Allahabad University, Allahabad. (1957)

167. Singh, Mahabir,
President, Bundelkhand Chhatrasal Museum, Banda, 40 Royal Hotel, Lucknow. (1960)

168. Singh, Manikya Bahadur,
P. O. Kisanganja Bazar, Purnea, Bihar. (1963)

25

169. Singh, Shivaji, M. A.,
c/o Shri Shitla Bux Singh, Rates Coaching Section, C. C. S. Office, N.E. Rly., Gorakhpur. (1960)

170. Sinha, Narendra Kumar,
c/o Bhartiya Kala Bhavan, 62, Amagrah Road, Murarpur, Gaya, Bihar. (1963)

171. Snatak, Yogananda,
Haryana Prantiya Archaeological Museum, Gurkul Janjhhar, Rohtak. (1964)

172. Ram, Sita,
c/o M/S Mata Prasad Sita Ram, Thatheri Bazar, Varanasi. (1961)

173. Sircar, D. C.,
P 645, 'Block O', New Alipore, Calcutta. (1940)

174. Sohoni, S. V.,
Commissioner's House, 4, Circular Road, Patna. (1937)

175. Srivastava, Mrs. Lily,
Bagh Bariyar Singh, Chetganj, Varanasi. (1961)

176. Srivastava, Dr. B. N., M. A., Ph. D.,
5, Bisweswar Nath Road, Kaisarbagh, Lucknow. (1963)

177. Srivastava, Km. Dharmawati,
c/o Dr. Akshaibar Lal, Hindu University, Varanasi—5. (1964)

178. Srivastava, Maheshchandra Prasad,
Department of History & Ancient Indian History & Culture, G. D. College, Begusarai, Bihar. (1961)

179. Srivastava, Satya Prakash, B. A. (Hons.), M. A., Ph. D.,
Director of Archaeology, and Museum Government of Rajsthan, High Court Compound, Jaipur, Rajsthan. (1951)

180. Subramanyam, Y. J.,
Stone House, Pet, Nelore, Andhra Pradesh. (1959)

181. Subramanyam, Dr. R., M. A., Ph. D.,
Archaological Survey of India, Southern Circle, Fort St. George, Madras. (1953)

182. Sungal, Kunji Lal,
Station Master, P.O. Jind, Distt. Sangrur, (East Punjab). (1953)

183. Takman Bertil,
54, Winifred Avenue, Worcestor Mass, U.S.A. (1957)

184. Teckchand, R.N.,
Range Officer, P. O. Sarsia, Distt. Amerili Via Dhari (Saurashtra) (1958)

185. Tarafdar, Mumtuzar Rahman.
Department of Ancient Indian History, Dacca University, Dacca, Pakistan. (1957)

186. Thacker, V.K., Advocate,
Vonkla Street, Bhuj-Kutch, Gujrat State.

187. Thakor, Mahendra Singh Ji,
District and Sessions Judge, Bhavnagar. (1934)

188. Thakur, Vishnu Singh,
Research Scholar, Institute of Languages and Research, University of Jabalpur, Jabalpur. (1961)

189. Tiwari, J. N.,
Lecturer, Department of Ancient Indian History Culture & Archaeology, College of Indology, Hindu University, Varanasi-5.

190. Thorburn, Philip,
Dunrobin Cambridge Road, Swaston, Cambridgeshire, England. (1929)

191. Tonk, M. L.,
614, Bawali Gali, Pahar Road, New Delhi. (1946)

192. Torhan, Vincent, F.,
Post Box No. 711, Springfield, New Jersey, U.S.A. (1954)

193. Tripathi, L. K.,
Department of Ancient Indian History, Culture and Archaeology, Hindu University, Varanasi-5. (1959)

194. Tuttle, Andrew, L.,
211 East High Court DEFIANCE, Ohio, U.S.A.

195. Upadhyay, S. C.,
Curator, Victoria & Albert Museum Byculla, Bombay. (1934)

196. Upasak, Dr. C.S.,
Nava Ṇalanda Mahavidyalaya, Mahavihara, Nalanda, Patna. (1961)

197. Valdettaro, C.,
16A, St. George Terrace, Hastings, Calcutta-22. (1962)

198. Vaishampayan, P. P.,
60 Main Road, Nasik, Maharashtra. (1963)

199. Vancheswaran, K. R.,
Manager I.R.R., Maniyachi Junction Shencottai, S. India. (1953)

200. Verma, Kanhaiyalal Kesharimal, Sarafa, Aurangabad. (1955)

201. Verma, Dr. Manorama, M.A., Ph. D.,
Lecturer, Women's College, Department of Ancient Indian History Culture and Archaeology, Hindu University, Varanasi-5. (1961)

202. Verma, Thakur Prasad,
Asstt. Director, Wisconsin Programme, College of Indology, Hindu University, Varanasi-5. (1962)

203. Viegas, Miss T.,
c/o Franco-Indian Pharm. P. Ltd., Bapnu Ghar, Hornby Vellard, Bombay-18. (1963)

204. Wodak, E.,
108 Burke Road, East Malvern, Victoria, Australia. (1957)

205. Ward, T. W.,
Route I, Box 85, Falbrook Calif, U.S.A. (1957)

206. Wood, A. H., III, Major, S. S. M.A.,
3315, Ivanhoe Lane, Alexandria, Virgina, U.S.A.

207. The *Zamindar*,
Kapileswaram, East Godawari Distt., 2/54, Luz Church Street, Mylapore, Madras.

208. Zygman, Edmund,
160, West 73rd Street, New York, 23 N.Y. (1957)

208a. Rao, Uttam Singh, B.A. (Hons.).,
Retd. Government Officer, Krishna Basti, Sangrur (Punjab)

208b. Ranade, P.V.,
Lecturer, Dept. of History and Ancient Indian Culture, Marathwada University, Aurangabad.

Institutional Members

209. Curator,
Allahabad Museum, Allahabad. (1961)

210. Curator,
Varendra Research Museum, Rajshahi, East Pakistan, (1961)

211. Curator,
Tipu Sultan Museum, Srirangapatanam, Mysore. (1961)

212. Curator,
Fort Museum, Fort St. George, Madras. (1956)

213. Curator,
Archaeological Museum, Mathura, U.P. (1958)

214. The Curator,
Hyderabad Museum, Hyderabad. (1957)

215. The Curator,
Jamnagar Museum, Jamnagar. (1956)

216. The Curator,
Junagadh Museum, Junagadh. (1956)

217. The Curator,
Lady Wilson Museum, P.O. Dharampur, Distt. Surat. (1956)

218. The Curator,
M. G. M. Museum, Raipur, M. P. (1957)

219. The Curator,
Mysore Government Museum, Banglore. (1956)

220. The Curator,
Patna Museum, Patna. (1955)

221. The Curator,
Rajputana Museum, Ajmer. (1957)

222. The Curator,
Scindia Oriental Institute, Ujjain. (1956)

223. The Curator,
Watson Museum, Rajkot, Kathiawar. (1956)

224. The Curotor,
Hampi Museum, Department of Archaeology, P. O. Kamalapuram, Distt. Bellary. (1956)

225. The Curator,
Assam State Museum, Gauhati. (1957)

226. Curator,
Dacca Museum, Ramna, Dacca, East Pakistan. (1953)

227. The Curator,
Chandradhari Museum, The Mansarovar (Dighi House),
Darabhanga, Behar.

228. Curator,
Punjab Government Museum, Moti Bagh Palace, Patiala.
(1964)

229. Curator,
Bhuri Singh Museum, Chamba. (1964)

230. Curator,
Sri Rajni Parekh Arts College, Khambhat, Gujrat State.
(1963)

231. Curator,
State Museum, Dhubela, Nowgong, M.P. (1962)

232. Superintendent,
Department of Archaeology, Excavations Branch,
Nagpur. (1961)

233. Superintendent,
Department of Archaeology, Western Circle, Baroda.
(1959)

234. Superintendent,
Archaeological Survey of India, South Eastern Circle,
Adikmet, University Road, Hyderabad-7. (1954)

235. Superintendent,
Archaeology & Museum, Jaipur State, Jaipur. (1956)

236. Superintendent,
Saraswati Bhavan, Udaipur. (1956)

237. Superintendent,
Archaeology Department, Central Circle, Agra. (1955)

238. Superintendent,
Research and Museums, Bhubaneswar, Orissa. (1940)

239. Superintendent,
Department of Archaeology, Temple Survey Project,
Bhopal. (1954)

240. Superintendent,
Archaeology & Museum, Udaipur Circle, Udaipur. (1955)

241. Superintendent,
Archaeological Survey of India, South Western Circle,
Aurangabad. (1962)

242. Director,
Museum & Picture Gallery, Baroda. (1950)

243. Asstt. Director,
Archaeology and Museums, Indore. (1957)

244. The Director,
National Museum, Janpath, New Delhi. (1961)

245. Director,
State Museum, Lucknow. (1958)

246. Director,
Institute of Archaeology, Vallabh Vidyanagar,
(Via Anand) Bombay State. (1949)

247. Director,
Mithila Institute of Post Graduate Studies and Research
in Sanskrit Learning, Darbhanga, Bihar. (1957)

248. Director, General of Archaeology in India,
New Delhi-11. (1955)

249. Director,
Archaeology and Museum, Public Garden, Trivandrum.
(1960)

250. Director,
Prince of Wales Museum, Bombay. (1957)

251. Director,
Kannada Research Institute, Dharwar. (1954)

252. Dy. Director,
Archaeology and Museum, Raipur, Madhya Pradesh.

253. Librarian,
Mysore University, Mysore. (1956)

254. Librarian,
University Library, Bombay. (1954)

255. Librarian,
University Library, Banaras Hindu University, Varanasi-5. (1940)

256. Librarian,
University of Allahabad, Allahabad. (1959)

257. Librarian,
School of Oriental & African Studies, University of London, London W.C.1. (1948)

258. Librarian,
Ravenshaw College, Kanika Library, Calcutta-3. (1951)

259. Librarian,
Nagpur University, Nagpur. (1940)

260. Librarian,
Meerut College Library, Meerut, U.P. (1946)

261. Librarian,
Tagore Library, Lucknow Uuiversity, Lucknow. (1950)

262. Librarian,
The India Institute Library, Department of Bodlien Library, Oxford, England. (1960)

263. Librarian,
Common Wealth Relations Office, King Charles Street, Whitehall, London S.W.1. (1952)

26

264. Librarian,
Calcutta University Library, Ashutosh Bldg., Calcutta. (1945)

265. Librarian,
Bursar University of Mysore, Mysore. (1953)

266. Librarian,
East Punjab University Library, Chandigarh-3. (1942)

267. Librarian,
Delhi University Library, University Building, Delhi-8. (1957)

268. Librarian,
Vishwabharti, P. O. Santiniketan, Distt. Birbhum, West Bengal.. (1964)

269. Librarian,
Andhra University Library, Waltair. (1959)

270. Librarian,
University of Saugor, Saugor, M. P. (1961)

271. Librarian,
University of Jabalpur, Jabalpur. (1961)

272. Librarian,
University of Gorakhpur, Gorakhpur. (1961)

273. Librarian-in-charge,
Nava Nalanda Mahavihara, Nalanda, Patna. (1961)

274. Librarian,
Ranchi University Library, Ranchi. (1961)

275. Mukherjee Library,
10, Sarbakhan Road, Calcutta. 37.

276. Assistant Secretary,
North East Frontieer Agency, Secretariat, Shillong. (1961)

277. Asstt. Librarian,
University of Burdawan, Burdwan, West Bengal.

278. Asstt. Secretary,
Gujrat Vidya Sabha, Raikhad Ahmedabad. (1949)

279. Asstt. Librarian,
Institute of Indic Studies Library, Kurukshetra University, Kurukshetra.

280. Secretary,
American Numismatic Society, Broadway at 156th Street, New York City. (1940)

281. Secretary,
Bombay Branch of Royal Asiatic Society, Town Hall, Bombay. (1918)

282. Secretary,
State Board for Historical Records and Ancient Monuments, Government of Bombay, Secretariate Record Office, Elphinston College Building, Bombay-1. (1956)

283. Spink and Sons,
5-7, King Street, St. James, London, S.W.1. (1952)

284. Principal,
G. D. College, Begusarai. (1957)

285. Principal,
D.S.C. Sanskrit Mahavidyalaya, Raipur, M.P. (1959)

286. Principal,
Government College, Ajmer.

287. Librarian,
Sri Venketeswara University Library, P. O. Box No. 17, Tirupati, Andhra Pradesh. (1962)

288. Librarian,
Smt. Hansa Mehta Library, M. S. University of Baroda, Baroda. (1962)

289. Librarian,
Rajshahi University Library, East Pakistan. (1962)

290. The Librarian,
Vidyalankara University of Ceylon, Kelaniya, Ceylon. (1963)

291. Head of the Department of Anc. Ind. History Culture and Archaeology, Vikrama University, Ujjain. (1961)

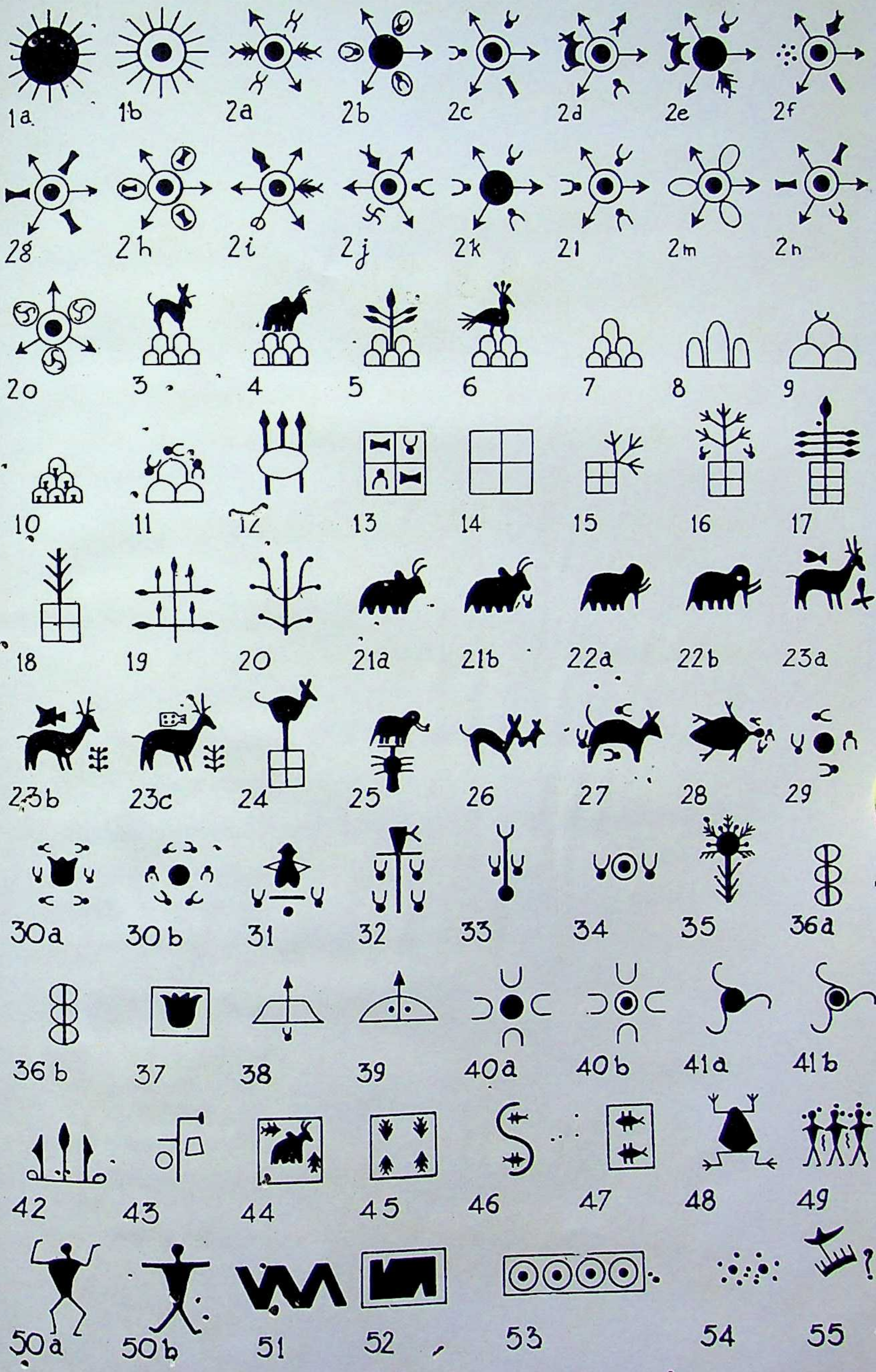
292. Head of the Department of Ancient Indian History Culture and Archaeology, University of Allahabad, Allahabad. (1961)

293. Head of the Department of Ancient Indian History, Culture and Archaeology, University of Patna, Patna. (1959)

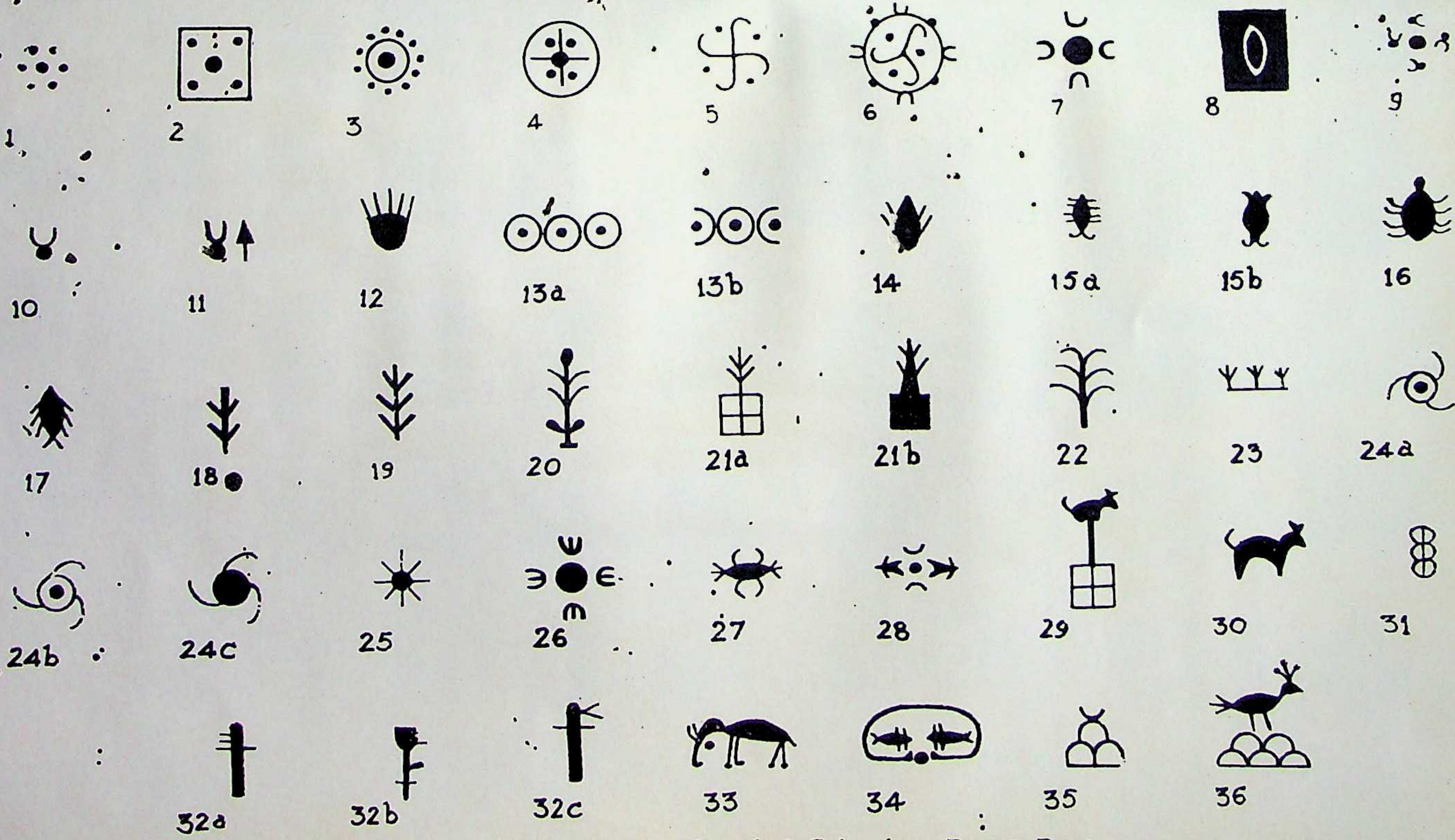
294. M/S B. A. Seaby, Ltd., 65, Great Portland Street, London W. 1.

295. The High Commissioner for Australia, Connaught Place, New Delhi-1.

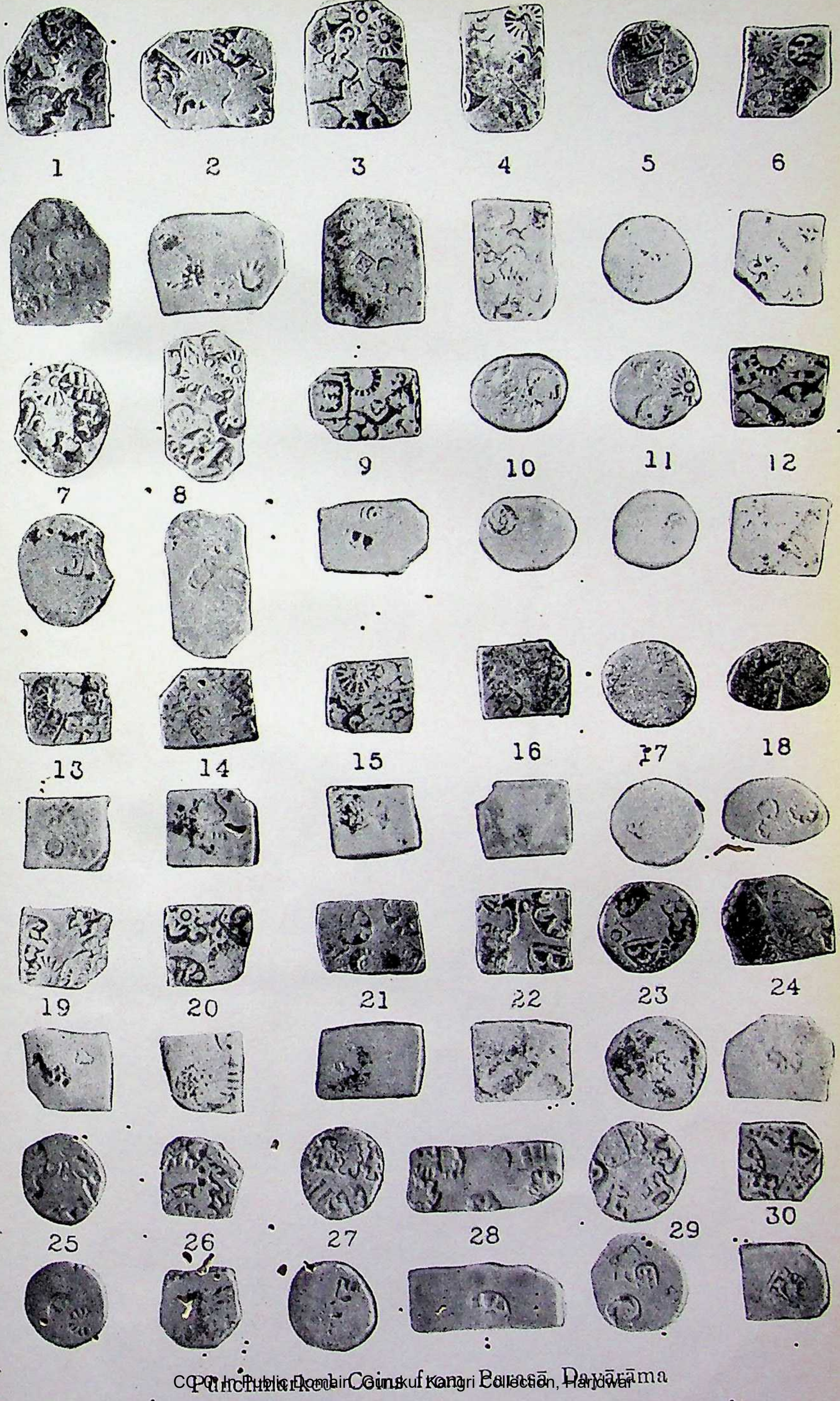
296. M/S Krishna H. Prodhan, 4 Prodhan's Cottage, Darjeeling, India.


1a
1b
2a
2b
2c
2d
2e
2f
2g
2h
2i
2j
2k
2l
2m
2n
2o
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21a
21b
22a
22b
23a
23b
23c
24
25
26
27
28
29
30a
30b
31
32
33
34
35
36a
36b
37
38
39
40a
40b
41a
41b
42
43
44
45
46
47
48
49
50a
50b
51
52
53
54
55
?

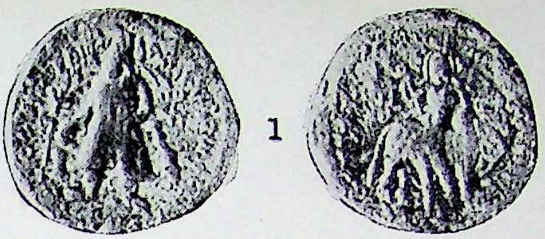
Obverse Symbols on the Punchmarked Coins from Parasā Dayārāma

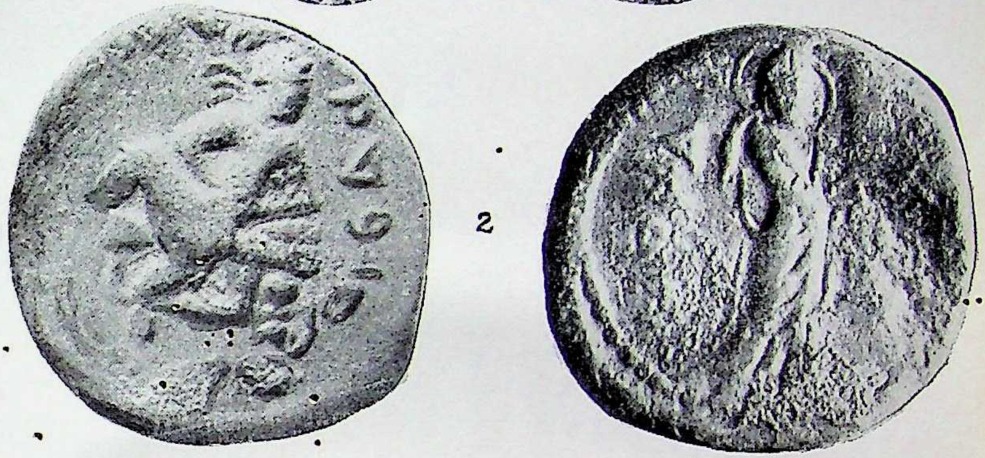

1
2
3
4
5
6
7
8
9
10
11
12
13a
13b
14
15a
15b
16
17
18
19
20
21a
21b
22
23
24a
24b
24c
25
26
27
28
29
30
31
32a
32b
32c
33
34
35
36

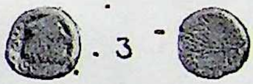
Reverse Symbols on the Punchmarked Coins from Parasā Dayāram

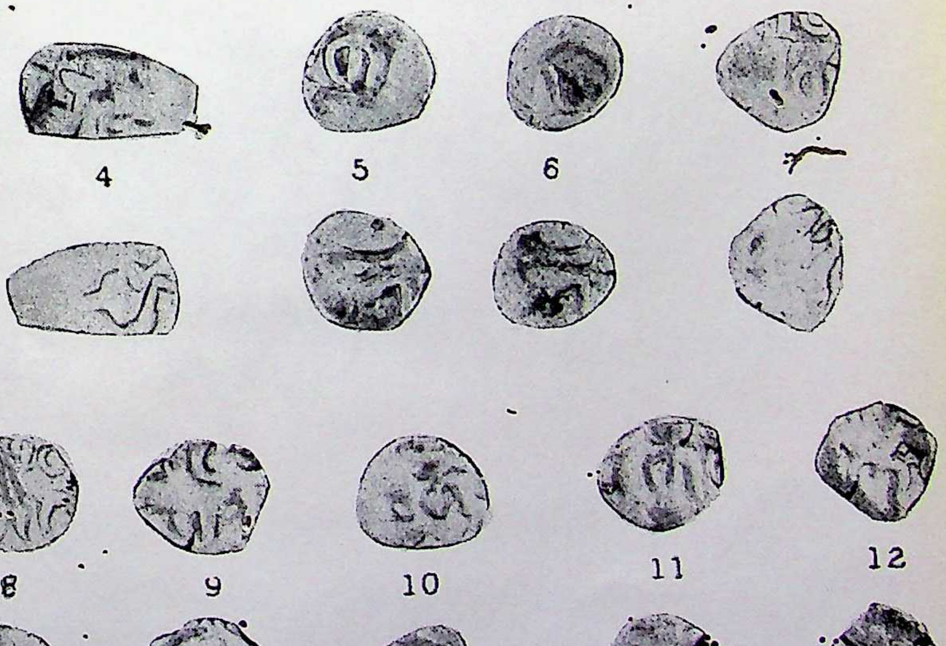

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30

Punchmarked Coins from Purasā Dayārāma

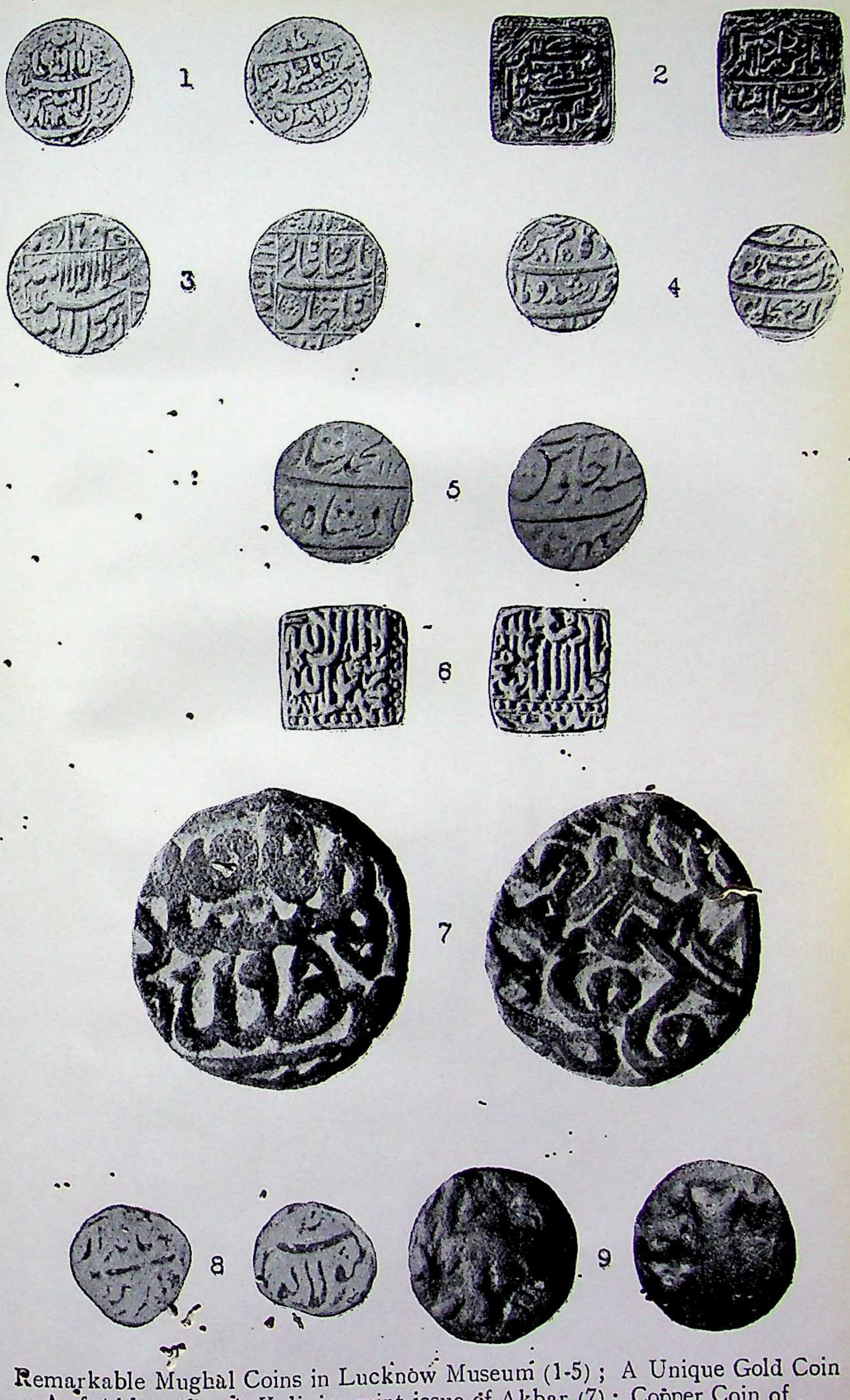

1


2

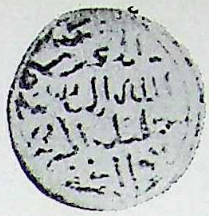

3

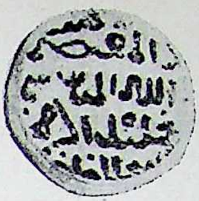


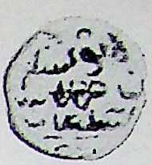
Coin of Vima Kadphises (1) ; Coin of Huvishka (2) An Unnoticed Western Kshatrapa Coin (3) ; Adivarāha Coins (4-12)

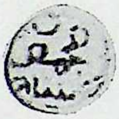


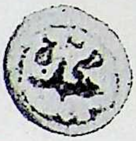
Remarkable Mughal Coins in Lucknow Museum (1-5) ; A Unique Gold Coin of Akbar (6) ; A Kalinjar mint issue of Akbar (7) ; Copper Coin of Jehandar Shah of Sholapur mint (8) ; An Electrum Coin of Chalukya Vikramaditya (9).

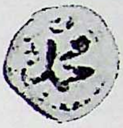

1

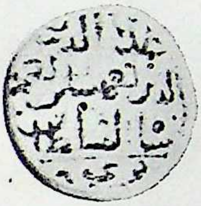

2

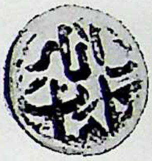

3

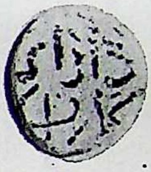

4

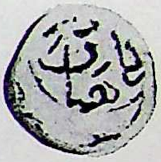

5

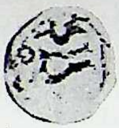

6

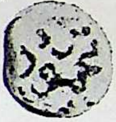

7

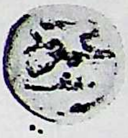

8

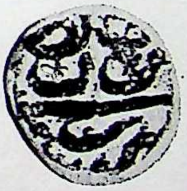

9

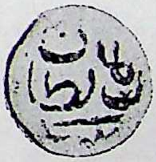

10

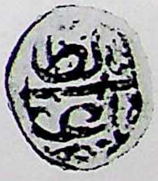

11

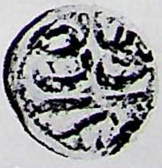

12

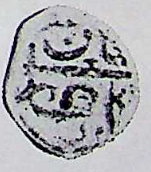

13

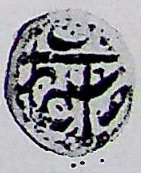

14

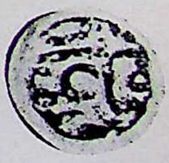

15

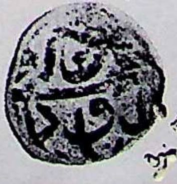

16

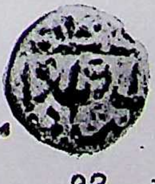

17

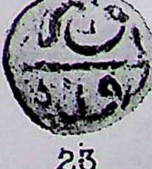

18

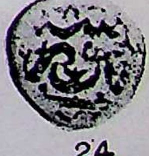

19


20



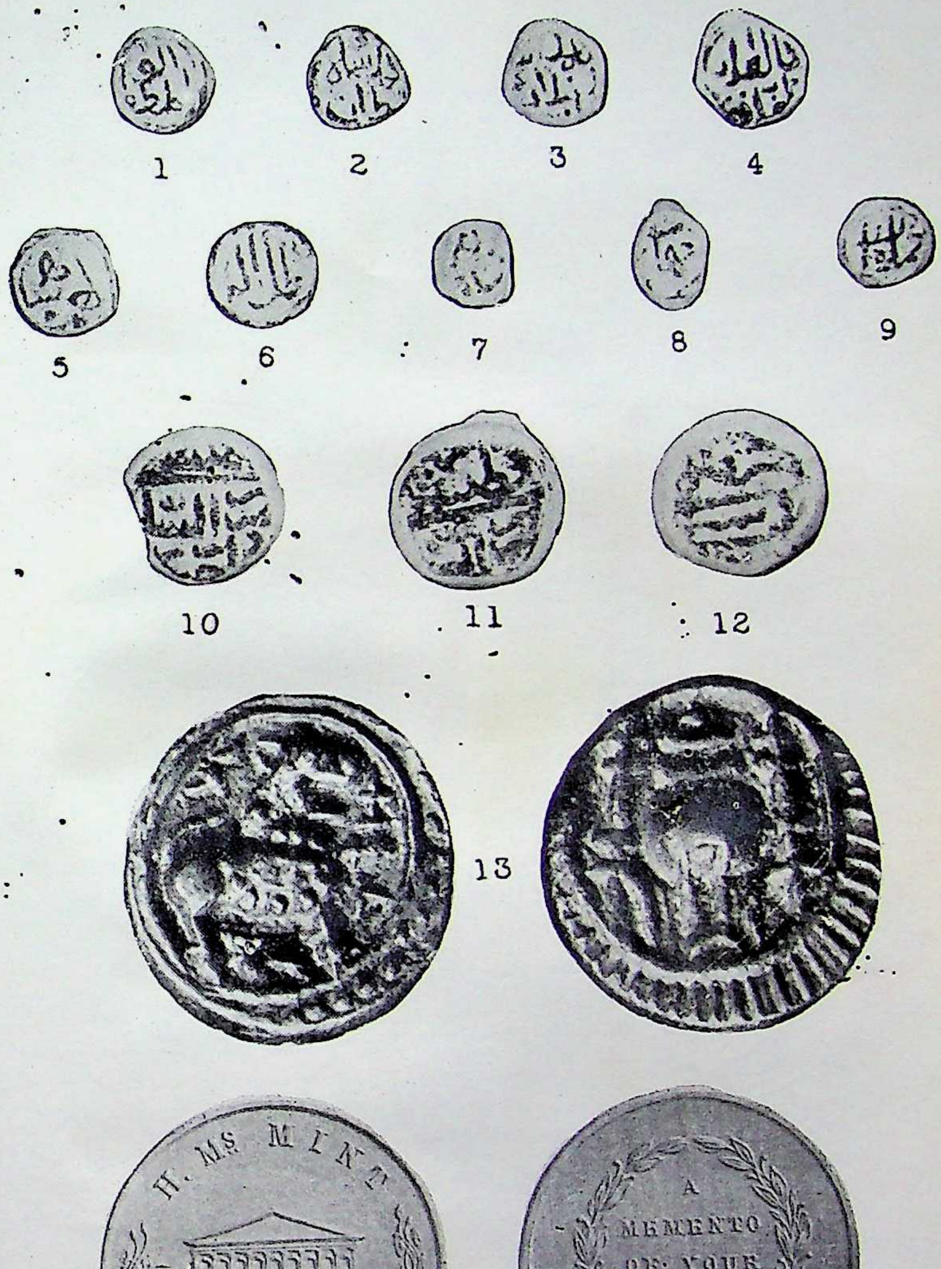

22


23

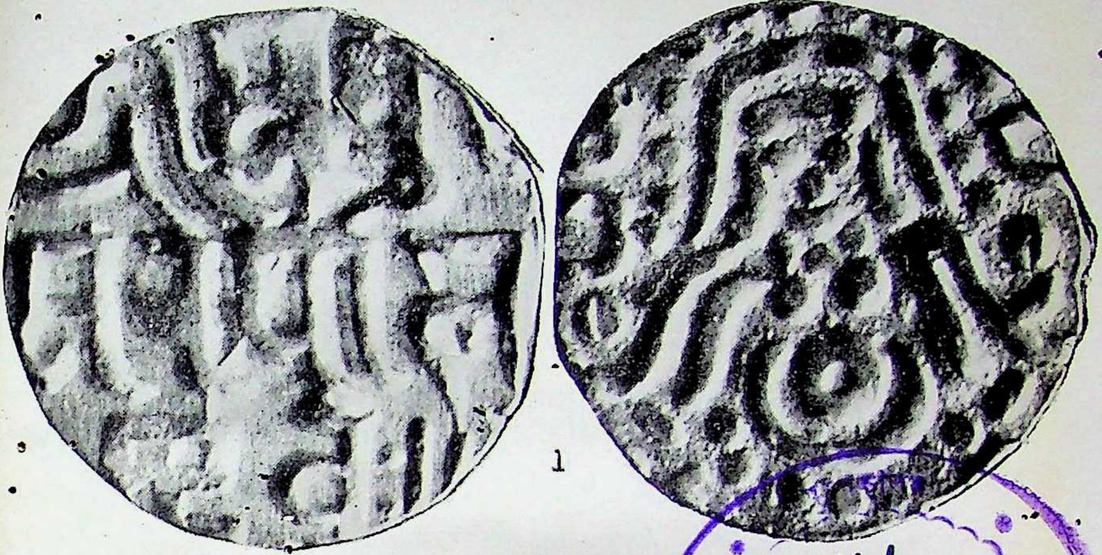

24

Note on some Legends of the Bahmani Coins (1-13) ; Copper Coins of Burhan Nizam Shah III (14-24).

PLATE VII


1
2
3
4
5
6
7
8
9
10
11
12
13
H. Ms MINT
BOMBAY
14
A
MEMENTO
OF YOUR
VISIT

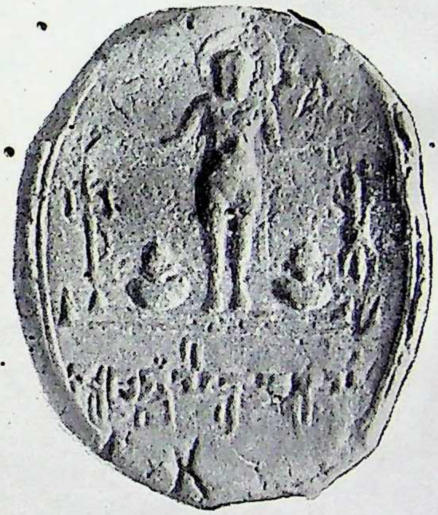
Dateless Copper Coins of Bahmani Kings (1-9) ; New Type Copper Coins of Muhammad Quli Kutub Shah (10-12) ; Pallava Coin (13) ; Bronze Medallion issued by the Bombay Mint (14)



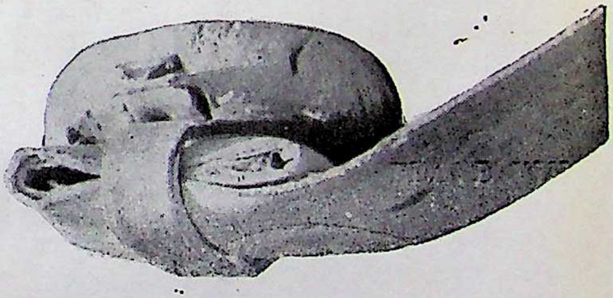
1

110116

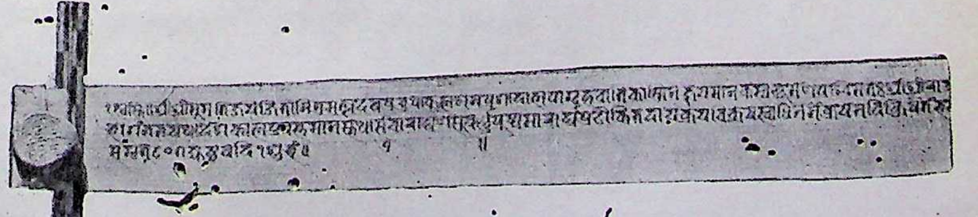
2



3



4



5

Coin of Kumarapala (1); A Bahmani Coin (2); Sealing bearing *Ātharvanika-Charaṇa* (3); Method of affixing Seals to Documents (4-5)
(by Courtesy Bharat Kala Bhavan, B. H. U. Varanasi).

55
4-1-83

en Library

21-2-83
4-1-83

24-2-83

Any Other 21-2-83
5-5-83

THE JOURNAL OF THE NUMISMATIC SOCIETY OF INDIA

Published twice a year, in June and December, each part containing approximately 120 pages with five or more plates and is sent post-free to all members of the Society. Its price to others is Rs. 15.00 per part. It may be obtained direct from the Society.

Articles on Indian coins, medals, seals of all kinds are invited by the Editors. Shorter communications, such as records of discovery of coins or notes on numismatic subjects, are also considered for publication in suitable form.

The papers and communications intended for publication in Part I should reach the Editor by the beginning of January and for Part II by the beginning of July.

All the matter for publication should be neatly typed on one side of the paper, with proper diacritical marks for the transliteration of Sanskrit and Persian words, for which the following system should be followed :

ऋ ṛi ; ङ् ṅ ; च् ch, छ् chh, ञ् ñ, ण् ṇ, श् ś, ष् sh.

; ḍ ڈ ; d د ; kh خ ; ḥ ح ; ch چ ; j ج ; th ث ; ṭ ٹ ; t ت ; p پ ; b ب ; a ا
; a' ع ; .. ظ ; ṭ ط ; ẓ ض ; ṣ ص ; sh ش ; s س ; zh ژ ; z ز ; ṛ ڑ ; r ر ; z ذ
.y ی ; h ه ; w و ; n ن ; m م ; l ل ; g گ ; k ک ; q ق ; f ف ; gh غ

All papers should be accompanied with good neat photographs or white casts of coins, meant for illustration. Where difficulty is felt, the Editors will be pleased to help.

Contributors will be paid an honorarium of Rs. 3 per page and supplied with 25 copies of off-prints free of cost.

All contributions and literature intended for review in the Journal may kindly be sent to—

PROF. A. K. NARAIN
BANARAS HINDU UNIVERSITY, VARANASI-5

PUBLICATIONS OF THE NUMISMATIC SOCIETY OF INDIA

CORPUS OF INDIAN COINS

Vol. IV The Coinage of the Gupta Empire : by A. S. Altekar, M. A., D. Litt. *Price Rs. 30/-* (for members Rs. 25/-).

MEMOIRS OF THE NUMISMATIC SOCIETY OF INDIA

1. **Technique of Casting Coins in Ancient India :** by Birbal Sahni, D. Sc., F. R. S. *Price Rs. 10/-* (for members Rs. 5/-).
2. **Mint Towns of the Mughal Emperors of India :** by C. R. Singhal. *Price Rs. 5/-* (for members Rs. 4/-)

NUMISMATIC NOTES & MONOGRAPHS SERIES

1. **The Coin-Types of Indo-Greek Kings** (pp. 37, Royal Octavo) : by A.K. Narain, M.A., Ph. D. (London), F.R.A.S., F.R.N.S. *Price Rs. 2/-* (out of stock)
2. **A Bibliography of the Hoards of Punch-marked Coins of Ancient India** (pp. 23, Royal Octavo) : by P. L. Gupta, M. A. *Price Rs. 2/-*
3. **The Bactrian Treasure of Qunduz** (pp. 16, Royal Octavo ; 8 plates) : by A. D. H. Bivar, M. A., D. Phil. (Oxon). *Price Rs. 2-50 nP.* (out of stock)
4. **The Coin-Types of the Śaka-Pahlava Kings of India** (pp. 47, Royal Octavo) : by G. K. Jenkins, B. A. (Oxon) & A. K. Narain, M. A., Ph D. (London). *Price Rs. 3/-*
5. **Inventory of the Hoards and Finds of Coins and Seals from Madhya Pradesh** (pp. ii+24, Royal Octavo, 2 plates) by Balchandra Jain, M. A. *Price Rs. 1-50 nP.*
6. **The List of Published Sātavāhana Coins** (pp. iii+24, Royal Octavo) : by Dr. M. Rama Rao. *Price Rs. 1-50 nP.*
7. **The Coin-Types of Kings with Mitra-ending Names** (pp. iii+16, Royal Octavo) : by Mrs. Bela Lahiri, M. A. *Price Rs. 1-50 nP.*
8. **The Stratigraphic Evidence of Coins in Indian Excavations and Some Allied Issues** (pp. ii+42, Royal Octavo, with 1 map and 2 charts) : by S. C. Ray, M. A., D. Phil. *Price Rs. 5/-*
9. **The Gold Coin-Types of the Great Kushānas** (pp. ii +26, Royal Octavo, 5 plates) by Major Allen H. Wood III. *Price Rs. 5/-*

OTHER PUBLICATIONS

1. **Catalogue of the Gupta Gold Coins in the Bayana Hoard** (pp. 556, Royal Octavo, 58 Plates, cloth-bound) : by A. S. Altekar. *Price Rs. 60/-* (for members Rs. 55/-) (out of stock)
2. **Bibliography of Indian Coins :** By C. R. Singhal.
   - Vol I. Non-Muhammadan Series (pp. 163, Demy Octavo): *Price Rs. 12/-* (for members Rs. 8/-) ; U. K. £ 1 ; U. S. A. $ 4.
   - Vol. II. Muhammadan and Later Series (pp. 220, Demy Octavo) : *Price Rs. 15/-* (for members Rs. 10/-); U.K. 25 s.; U.S.A. $ 5.

PRINTED AT THE TARA PRINTING WORKS, VARANASI (INDIA)

110916

Compiled
1999-2000